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KAUTHUMA-GRHYA

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SURYAKANTA

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“कौथुम-ग्रह्यम्”

KAUTHUMA-GRHYA

EDITED WITH INTRODUCTION, NOTES AND INDICES

By

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áyan másā áyajvanām avīrāḥ
prā yajñāmanmā vṛjānaṃ tirāte ||

RV. VII. 61. 4.

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PREFACE

The present edition of the Kauthuma-Gṛhya is based on a copy¹ of the only manuscript of the work deposited in the Mysore Oriental Research Institute Library.² And although the text offered here is necessarily corrupt, injudiciously abbreviated and, at places, hopelessly disjointed, yet I have thought it expedient to offer it to the learned public for the simple reason that there is little hope of securing another manuscript of the work, and that suitable emendations have been proposed in the foot-notes to facilitate understanding of the text.

The *Devanāgarī* copy of the manuscript was ordered, secured and got checked twice in 1934 through the courtesy of my late teacher Dr. A. C. Woolner, the then Vice-Chancellor of the University of the Panjab ; and it is my most pleasant duty to record my sincere thanks to him.

The non-mention of the Kauthuma-Gṛhya among the Sāmavedic works enumerated by the Gṛhyakarma-Prakāśikā³ and the omission of both the Kauthuma-Gṛhya and the Gobhiliya-Gṛhya from the list of the Gṛhya-sūtras given by Vaidyanātha Dīkṣita in his *Smṛtimuktāphala*⁴ should be enough to demonstrate the untrustworthy character of such works, while the desultory nature of our Kauthuma-Gṛhya typifies the *Shicksal* through which this class of works had repeatedly to pass.

The problem of the chequered growth of the Gṛhya-sūtras was familiar to the traditional Vedists and puzzled no less those who have perfected modern scholarly techniques. The researches of Bühler, Oldenberg, Winternitz and Caland were published one after another; but none of these scholars had had time to probe deep into the Sūtra works ; and none analysed them in detail which alone could bring out their essentials and thereby establish their chronology at least provisionally. The introduction to the present Volume is an attempt in this direction. I have analysed here the one ceremony, viz. Vivāha, which occurs in all the Gṛhya-sūtras and which, as the source of the Gṛhyāgni, is the one dominant symbol of the erotic, which represents, in the words of the Veda itself, the flowing on of endless life in the form of the familial series of individual existences; and may I venture to add that the results obtained have been unexpectedly

1. See Kauthuma-Gṛhyasūtra; Leaves 24; copy from Mysore; P.L.5 Catalogue of the Sanskrit Manuscripts in the Panjab University Library (Lahore) Vol. II, App. p. 30. See Catalogue of Sanskrit manuscripts in the Govt. Oriental Library, Mysore (1922) p. 68.
2. See Introduction to this work p. 1.
3. See Ravivarmā, *Agniveśya Gṛhya* p. 4.

new and rich, signalizing, as they do, for the first time, the true constituents of the *Gr̥hya-sūtras*, the successive strata in their formation, and so too their desultory character, and their chronology, if at all there could be a chronology of the works which have repeatedly suffered much handlings.

This point, obvious from the contents of the present volume, will become still more evident, if a like scrutiny is carried out of other Vedic works; and may I hope, Vedic scholars will henceforth present a more penetrating analysis of the subjects of their research—for it is only after this type of keen, one might almost say ruthless, analysis of the major Vedic works, that we may be in a position to build up the true history of the ancient Indian literature, which is a continuous development, influenced, it is true, in its earliest pre-literary as well as in its latest period by foreign ideas, but, nevertheless developing as a result of the innate creative power in a continued straight line, the end of which presupposes and cannot be understood without its beginning. And it is the close of the Vedic period which had completed its march towards self-fulfilment. Towards the end of the dynamic period of Vedic civilization that had almost worked itself out to the definitive form, we detect signs of exhaustion of the last potentialities of the significant existence of early Indian culture. From this there follows a fact of the utmost importance that what we see in the Indian civilization after the bloom of the *Upaniṣads* and the rise of the Great Epic is, notwithstanding all the cleverness of the religious, philosophical and sacrificial forms in which it is wrapped, just the old traditional up-and-down of the primitive age again. In other words, Vedic history was willed, post-Vedic history just happened; so much so that there came a time in the post-Vedic period of Indian history, when the soul of the Indian world became virtually extinct and its physiognomic flair a matter of memory, with the result that India ceased to make a real history and Indian events became void of any deep meaning. To such a colourless period of Indian history do our *Sūtras* essentially belong; and colourless in their extant form as they necessarily are, they never try to get behind the formula to the origins; no wonder then that the minute shades of variations among them are a matter of little consequence to the domestic ritual, which they are all out to describe in detail, enjoining ever on the priest to recite particular mantras at particular ceremonies, ceremonies with which some of these mantras have no possible relation;¹ some of these mantras not being found in any *Samhitā*, while an appreciable number of these occur in a *Samhitā*, which is different from the one to which the particular *sūtra*, enjoining their recital, professes to belong; and this should incidentally suggest that the variety of the *Gr̥hyasūtras* was not solely due to the

1. See E. W. Fay: *The R̥gveda mantras in the Gr̥hyasūtras*, 1899. Supported by Winternitz (IA, XXIX, 200). Against this see V. M. Apte: *R̥gveda mantras in their ritual setting in the Gr̥hyasūtra*, B D.C.R.I. Vol. I, 14-44, 127-152; and Karandikar: *R̥gveda mantras in their ritual setting in the Aitareya Brāhmaṇa*.

variety of the *Samhitās*, a fact that may also apply to the *Srautasūtras*, *Prātisākhya*s and even *Sikṣās*. The most obvious, though not the most significant manifestation of this decline, is the taste for the artificial, both in respect of matter and form ; and it is this taste that has made some of our *Sūtras* hasty, anxious and confused as to their aim and means and even names.

Confusion of names is found in regard to the *Sūtras* that go under the names of *Kauṣītaka* and *Śāmbavya*, *Śāmbhavya*, *Śāmbākhyā* and *Śāṃvāśya*, while *Gārgya* *Nārāyaṇa*'s statement on *Āśvalāyana-Sūtra*² means that the *Āśvalāyana-Sūtra* formed the manual for the followers of the *Śākala* and *Bāṣkala Śākhās* of the *Ṛgveda* and suggests that other manuals may have functioned for the followers of one or more of the different *śākhā* of a *Samhitā*¹.

Significant also is the confusion of *Drāhyāyaṇa Gṛhyasūtra* and *Khādira Gṛhyasūtra*, the two being literally identical, while there is little difference between the *Śāṃkhāyana Gṛhya* and *Kauṣītaka Gṛhya* of the *Ṛgveda*, and between the *Kāthaka-Gṛhya* and *Laugākṣi-Gṛhya*, of the *Kāthaka-Samhitā*.

A subject concordance of the *Gṛhyasūtras* will reveal their great diversity regarding subject matter, while the difference of customs mentioned in them may partly be assigned to the diversity of locality of their origin and development. The marked difference of style in *Āśvalāyana* and *Vaikhānasa*—just to mention only two—should not be stressed as determinative of their age; for a particular early style, having become stereotyped, could be used with equal felicity by an author of a rather late date.

The language of some of these *Gṛhyasūtras*, at places seemingly archaic, is no indication of their age ; it may likewise be another peculiarity of the locality of their origin, as will be clear from a comparative study of the language of the *Gṛhyasūtras* originating in the South, where grammatical aberrations, partly due to the influence of the Buddhist Sanskrit, are, more or less, identical, and occur in a similar form and number in the works, attributed to *Bhāsa*. Formations like *pāpīn*, irregular sandhis like *prayogocyate*, and wrong use of gender like *viśeṣam* are common in Southern works as also the operation of the process of amplification and abbreviation. Any conclusion, regarding age, drawn from such a material may, therefore, be basically unsound.

I owe this publication to the enlightened courtesy of my friend Dr. Sunīti Kumār Chatterjī, now Chairman of the Bengal Legislative Council and President of the Asiatic Society. In April, 1949, when I

1. See *Chintāmaṇi*, *Kauṣītaka Gṛhya* Intr. p. XVII.

2. *Ānandāśrama* ed. p. 1.

visited Calcutta to finalize printing arrangements for my Grammatical Dictionary of Vedic, I requested him to ask the Asiatic Society to publish my Kauthuma-Gṛhya. To this he readily agreed, and here is the result of his magnanimity made mellowed by the willing co-operation of the learned Society; to both I tender my sincere thanks.

Sūryakānta

Banaras Hindu University
Nāgapañcamī,
3 August, 1954

INTRODUCTION.

In the introduction to my *R̥k-tantra* and *Atharva-Prātiśākhya* I have shown, in detail, the *shicksal*, to which the Indian tradition—particularly Vedic—has been subjected. The present work will establish that this tradition is not trust-worthy, unless corroborated by positive evidence, both in its literary as well as historical aspects. This is shown by the following:—

The author of the *Gobhila-Gṛhyakarmaprakāśikā* enjoins on the followers of the *Kauthuma śākhā* of the *SV.* a study of the fifty-two texts, which alone, according to him, belong to this school.

He says:—

dvipañcāśad ime granthāḥ śākhāyāḥ kauthumer iha |
proktāḥ sāmoadadhau yasmāc chraute smārte suniścītāḥ ||
tasmād vai sāmāśākhāyāṃ granthabhedo nigadyate |
śrautasnārtodite yasmān na muhyeta kathāṃ cana ||
veñāraṇyakam ūho'tra rahasyaṃ gānam ucyate |
chandasy āraṇyake caivaṃ mantrāḥ sottarakaḥ smṛtāḥ ||
chandasy āditrayaṃ stobhāḥ sapadaṃ syāc catuṣṭayam |
aṣṭamopaniṣac caiva brāhmaṇe samudāhṛtāḥ ||
nārādī lomaśī śikṣā gautamī ceti vai tridhā |
kalpasūtraṃ tathā kṣudraṃ lāṭyāyanakam eva ca ||
upagranthaḥ pañcavidho nidānaṃ tāṇḍyalakṣaṇam |
anupat syād anustotraṃ kalpānupadam eva ca ||
etaḍ daśavidhaṃ sūtraṃ sāmagesu ca viśrutam |
ṛktaṃ sāmāntaṃ ca sañjñālakṣaṇam eva ca ||
dhātulakṣaṇakam ca syād iti vyākaraṇāni ca |
anukramaṇikā ceti naigeyaṃ ca tataḥ param ||
phullaṃ gobhilagrhyaṃ ca mantralakṣaṇakam tathā |
gāyatrīyādi vidhānaṃ ca tataḥ stobhānusamharaḥ ||

chandogapariśiṣṭaṃ tu gr̥hyāsamgraha eva ca |
 śrāddhakalpe tato vedyāsādhanaṃ gobhiliyakam ||
 snānavidhir upākarma śrāvaṇena paro vidhiḥ |
 dvipañcāśad ime granthā vṛṣotsargāntagāḥ smṛtāḥ ||
 iti kauthumaśākhyāyāṃ granthasaṃkhyā yathākramāt |
 etān adhīya nikhilaṃ vedoktaṃ jñātum arhati ||

This enumeration puts down Gobhila-Gr̥hyasūtra, together with its subsidiaries, as the sole gr̥hya work, belonging to the Kauthumias. It does not make even a passing reference to the present work, which avowes itself to be the proper Kauthuma-Gr̥hya.

That by a reference to the Gobhila-Gr̥hya, the author of the kārīkās does not mean present work becomes clear by the following comparison of the contents of the two:—

KauthGS.

Expiation, general rules and requisites of sacrifice, periodic expiation, expiation for committing various offences, sixty expiatory gods, expiation for transgressing the time and manner of homa etc., contact with sacrificial fire of one who has a second wife, particularities to be observed in connection with arkakanyādāna, ceremony performed after menstruation to facilitate conception, niyoga (?), rites for preserving foetus, non-longing to be observed by the pregnant woman, or rite for non-destruction of the foetus ; (in the end of the third

GobhGS.

General rules for domestic rites: times for setting up domestic fire, sources of the sacred fire, consecration of the ground and placing of fire on it, setting up of domestic fire at the close of student life or marriage, evening and morning homa ; sacrificial wear (yajñopavita) ; yajñopavītin, prācināvitin, and nivitin ; purificatory water-sipping (ācamana), occasions on which water-sipping is to be done twice, daily evening and morning oblation ; offering of all-gods, ball offerings, crop to crop ball, ball to Rudra ; new moon and full moon sacrifices, these defined, preparatory fast for them, time for the preparatory fast and the sacrifice, duties on the fast day, things required for the sacrifice, fast-food, rites on the day of sacrifice, cooking of caru (sthālipaka) and its preliminaries, nirvāpa and anunirvāpa, abhigrahāṇa and pratyabhigrahāṇa, spreading of darbha, paridhi, pranīta-water ; consecration of ājya, homas, upasūnābhigrahita homa, upaghāta homa, four avadānas (cuttings) ; mahāvyaḥṛti homa, sviṣṭakṛt ; yajña-vāstu ; concluding rites of Darśapūṛṇamāsa ; sacrificial fee ; pūrṇa-pātra ; some general rules.

Marriage: marriageable age, auspicious time for marriage ; divination of the auspiciousness or inauspiciousness of a proposed bride by reference to experts or by casting lots, bride's first bath,

month after conception), rite for securing the birth of a male child, administration of juice of certain herbs in the right nostril of the pregnant woman, parting of hair (in the fourth month), labour-pain homa, bestowing a name (related to nakṣatra) on the child, when his head comes out of the womb ; birth ceremony, (the baby's) looking at the moon, bestowing a name on the child intended to be mentioned at the time of salutation, worship of the moon, giving food to the child (in the sixth month); tonsure (in the third year) ; brahmācārya (rite of celibacy) (8-12 years) together with hair-cutting and other details ; duties of a brahmācārī, expiation for transgressing rules of celibacy, teaching of gāyatrī, rules regarding morning and evening worship, rules for punar-brahmācārya.

setting up of the sacred fire in front of the house, bride bathes again and is presented with new cloth and sits on the right side of the groom, the bridegroom makes ten oblations in to the fire, lājā-homa, parīṇaya, pāṇi-grahaṇa, sapta-padigamana, carrying away of the bride to a neighbouring house, homa and showing the pole-star and Arundhatī, the couple's food, homa of samaśāniya caru, sacrificial fee, consummation of marriage only after lapse of three nights, arghya to bridegroom, journey to the bridegroom's house, where after reception of the bride by women, homa is performed, the fourth-night rite, consummation of marriage, rite for securing birth of a male child ; parting of hair ; labour-pain homa, and bestowal of a secret name ; birth ceremony ; the baby's first coming out of the house and its looking at the moon ; worship of the moon ; naming the child ; sacrifice on birth-tithi and at the beginning of seasons ; greeting of children on return from a sojourn ; tonsure ; initiation, age of initiation for different castes, social ostracism of the uninitiated ; details of the ceremony of upanayana.

The vratas and duties of a student ; hair-cutting, common features of vratas, Āditya-vrata, Mahānāmika vrata, some general rules for vratas, Jyaiṣṭhasāmika vrata, opening and closing of study term ; expiations for adbhūta ; graduation bath ; the offering of arghya and riding a chariot at samāvartana ; duties of a Vedic graduate ; three kinds of snātakas ; rites for cows and horses ; śravaṇā rite ; serpent offering ; Āsvayujī rite and first fruits sacrifice ; Āgrahāyaṇī rite ; conclusion of serpent offering, svastarārohaṇa ; moon-at-last-quarter rite (Aṣṭakā), the cake aṣṭakā, the meat-aṣṭakā.

Post-aṣṭakā (Anvaṣṭakya) ; Piṇḍapitṛyajña and Anvāhārya ; vegetable Aṣṭakā ; animal sacrifice in honour of Pitṛs and Devas ; expiation for failure to clear one's debt ; beginning of ploughing ; five sacrifices in connection with agriculture ; sacrifice to the king of mice ; sacrifice to Indrāṇī ; kāmya rites, general rules for kāmya rites, bhūmijapa, paśamūhana, vairūpākṣa-prapada-jāpā, dīkṣā, miscellaneous, kāmya rites

(for 16 objects); house-building ; sacrifice of cow or goat and balis ; certain balis to be offered every day ; the repetition of the ceremony every year (for 19 objects) ; grand reception, offering of arghya and madhuparka ; tethering of cow in the north ; the arhaṇīya mutters a mantra standing ; the offering of viṣṭara, pādya, arghya, ācamanīya and madhuparka ; a barber announces the cow and the arhaṇīya asks him to set the cow free, except in a sacrifice, when he asks him 'to do' ; persons to whom arghya should be offered ; none should be given arghya more than once a year, except in connection with a sacrifice or a marriage.

It will be clear from the above comparison that the kārīkās do mean the proper Gobhila-Gr̥hya and not the Kauthuma-Gr̥hya, which radically differs from the Gobhila in its contents ; and this, when viewed in the light of the discovery of the present work enables us to postulate: that in the school of the Kauthumas there existed, originally, their own proper Gr̥hyasūtra, called Kauthuma-Gr̥hyasūtra ; gradually variation in domestic rites, due, chiefly, to the variation of locality, gave rise to a number of Gr̥hyasūtras in the same school ; one of these Gr̥hyasūtras was complied by Gobhila ; and this, because it was the most systematic and comprehensive, became prominent and superseded, in course of time, the proper Kauthuma-Gr̥hyasūtra. And because the author of the above-quoted kārīkās was himself a follower of Gobhila, he put down his own Gr̥hyasūtra to be the norm for all the Kauthumas.

That the extant Gobhila is of comparatively late origin may be indicated by the inclusion in it of such kāmīya rites, as are not vitally connected with domestic life and are not, for that reason, mentioned by major Gr̥hyasūtras.

But the admission that the available Gobhila is a late production does not mean that it is later than our own work in its extant form ; for both in its beginning as well as end our work calls itself Kauthuma-Gr̥hya and not *the* Kauthuma-Gr̥hyasūtra, a peculiarity which suggests that it is not the original Kauthuma-Gr̥hyasūtra, but only a remodelling thereof. That it is, indeed, so is ensured by such expressions as:—

(a) gr̥hyokte (—tena?) 5.3 (b) gr̥hyokteḥ 5.15

In these expressions our work seems to refer to a Gr̥hyasūtra as authority ; that this reference is to the original Kauthuma-Gr̥hyasūtra is indicated by:—

(a) kuthumasya matād ity uktyā kauthumaḥ kuthumasya mārgam ācarati 5.16

(b) tasmād dharmajaro nityakuthumagranthābhyāsaḥ 21.10

That the remodelling of the original Kauthuma-Gr̥hyasūtra in the form of the present work has been injudicious becomes clear by:—

(a) iti samānaṃ samāropanaṃ kṛyuh.

It is customary in Vedic works that they cite a mantra either in sakalapāṭha or a part thereof and put *iti* after it, as an accompaniment of the details of sacrifice. Ignorant of this elementary practice, the author of our work has deleted the mantra cited, but has retained *iti*, that came after it.

(b) tatra viśeṣaḥ tū vara-dāna-prayoga ucyaṭe 5.15

The promised viśeṣa has nowhere been stated ; obviously the pertinent portion has been dropped out.

(c) homaṃ samāpya śiṣṭān apūpaṃ daśakaṃ brāhmaṇe dadyāt 10. 5.

Situate in its present position śiṣṭān seems disjoined.

(d) homaṃ samāpya vadhvāṃ punaḥ snātvā 11.11.

There is no connection between vadhvām (vadhūm ?) and the following ; the connecting link is missing.

(e) trīśvetayā śalalyā taṇḍulān tilamiśrān 12.9.

Reading incomplete ; all the Gr̥hyasūtras prescribe something for the parting of the hair. Cp:—

(1) trīśvetayā ca śalalyā yās te rāke sumataya iti GGS. II. 7. 8.

(2) trīsuklayā śalalyā prāṇasammitaṃ sīmantam kuryāt JGS. I. 7.

(3) ...phalavṛkṣasākhayā sakṛt sīmantam unnayet trīśvetayā ca śalalyā KhGS. II. 2. 25.

(4) treṇyā śalalyā trīṇi darbhapuñjilāni śalāluglapsam ity upaniyamyor-dhvaṃ sīmantam unnayati BhGS. I. 21.

(5) athāsyai yugmena śalāluglapsena treṇyā ca śalalyā tribhiś ca kuśa-piñjilair ūrdhvaṃ sīmantam vyūhati AśGS. I. 12. 4.

(6) treṇyā śalalyā tribhir darbhapuñjilaiḥ śalāluglapsenety ūrdhvaṃ sīmantam unnayati ĀpGS. VI. 3.

(7) treṇyā śalalyā tribhir darbhapuñjilair udumbaraprasūnair yava-prasūnair *iti* keśān vibhajan sīmantam unnayati BoGS. I. 10. 7.

(8) trīśvetayā (ed. triḥ śye—) śalalyā śamiśākhayā sapalāśayā vā sīmantam vicinoti KGS. 31. 3 = LGS. 31. 3.

(9) trīśvetayā (ed. triḥ śye—) śalalyā śamiśākhayā ca sapalāśayā... sīmantam karoti MGS. I. 15.

(10) treṇyā śalalyā śalāluglapsam upasaṃgrhya...ūrdhvaṃ sīmantam HKGS. II. 1. 3. 1.

(11) trīsyenayā (—tayā ?) śalalyā śamīśākhayā ca sapalāśayā...śīman-
taṃ karoti ĀgGS. 15.

(f) rākā ity eke iti 12. 13.

This is meaningless ; but cp. the parallel GGS. II. 7. 7. 8:—

rākām aham ity etayā, yās te rāke sumataya iti.....

(g) vadhūṃ dhṛtapātrāṃ kiṃ paśyasīti vācayitvā 13. 2.

The parallel GGS. (II. 7. 10) reads:—

kiṃ paśyasīty uktvā, prajāṃ iti vācayitvā.....

and this makes the sense clear. Our work has struck off 'prajāṃ iti'
and has thus rendered the text unintelligible.

(h) daśaya nāpna iti śayitvā 14. 1.

Here the object of (pre-)śayitvā is missing, for which cp. the parallel
GGS. (II. 7. 17):—

vṛhiyavau peṣayet.

(i) kṛsaraḥ sthālīpāko vṛthāpakva iti 17. 1.

After *iti* may be supplied uttarataḥ, which is found in the GGS. (II. 9. 5)
ānaḍuho gomayaḥ kṛsaraḥ sthālīpāko vṛthāpakva uly uttarataḥ.

(j) vanyagotre 17. 2.

The full reading is 'svagotre vānyagotre vā' for which cp. p. 19.

(k) dārora vā dadyāt 17. 12.

The object of dadyāt is missing.

(l) nainaṃ hiṃsīr ity ādarśam 18. 4.

After ādarśam may be added prekṣeta, which is found in the parallel
GGS. (II. 9. 13).

(m) sūryasyeva dukṛd ā tvā nāvartyaḥ 18. 10.

Correct reading seems to be: 'sūryasyāvṛtam anvāvartasvā' which
occurs in the parallel GGS. (II. 10. 23):—

athainaṃ pradakṣiṇam āvartayati sūryasyāvṛtam anvāvartasvā iti.

(n) prāṇānām iti 18. 12.

After *iti* the act, to which the mantra is applied, is not mentioned, for
which cp. Sāmaśramin on MBr. I. 6. 20.

(o) ity ete vāvām ity uccair brūyāt 23. 12.

Anticident of *iti* has been deleted, for which cp. KhGS. I. 5. 19:—

siddhe sāyaṃprātar bhūtam ity ukte om ity uccair brūyāt.

We may be right in attributing these textual blunders to the redactor
or scribe of the present work ; but there are deficiencies regarding which it

is difficult to decide whether they are due to the redactor of the present work or they are to be ascribed to the original Kauthuma-Gr̥hyasūtra, from which our author has drawn his material. To cite only one such deficiency:—

While treating the tonsure ceremony our Gr̥hya says:—

tr̥tiye varṣe vapanam karyam 'abhyudayikaṃ pūrve' hni 'tataḥ pare' hany uṣasi snātvā yajamānaḥ caturasraṃ sthaṇḍilam upalipya maṇḍalād bahir dakṣiṇenājyāgneyādi sthāpayitvā nāpitaḥ prāṇ-mukhopaviśya tatoṣṇo-papātram ādarśo tad anvantarambhāt kacam tatpāścumeṇa darbham piñjūli sthaṇḍilasyottare vāvyādi snāpayitvā raktānaḍuhagomayaṃ laukikatvaṃ kṛsara sthālīpāko vṛthāpakva iti homaṃ mā nāmaśanvadeṣe tato gr̥hyāgniṃ pratiṣṭhāpya prātarāhutiṃ hutvā vanyagotre sarva ekadeṣe kuśalikārayet kecit trisikḥāḥ kecit pāncasikḥāḥ yathagotrakulakalpam aranye kośa nikha-neyuḥ taṃ vinidadhaty eke mānavakaḥ punaḥ snātvā yajamānaḥ svasthanam upaviśya athopariṣṭād dhomaṃ samāpya vāmadevyaṃ gitvā tato brāhmaṇabhojanaṃ tato brāhmaṇabhojanam |

Now compare the parallel Gobhila-gr̥hya:

athātas tr̥tiye varṣe cūḍākaraṇam | purastāc chālāyā upalipte' gnir upasamabito bhavati | tatrantāny upakīptāni bhavanti: ekaviṃśatir darbha-piñjulya uṣṇodakakaṇṇasaḥ audumbaraḥ kṣura ādarśo vā kṣurapāṇir nāpita ito dakṣiṇataḥ | ānaḍuho gomayaḥ kṛsaraḥ sthālīpāko vṛthāpakva ity uttarataḥ ; viḥuyavaṃs tilamāṣair iti pṛthak patraṇi pūrayitvā purastad upanidadhuyū ; kṛsaro nāpitāya sarvabijāni ceti ; atha mātā śucinā vasanena kumāram ācchādya paścād agner udagagreṣu darbheṣu prācy upaviśati ; atha yas tat kariṣyan bhavati paścāt prāṇ avatiṣṭhate ; atha japaty āyam agāt savitā kṣureṇeti savitāraṃ manasā dhyāyan nāpitaṃ prekṣamāṇaḥ uṣṇena vāya udakenaidhuti vāyuṃ manasa dhyāyan uṣṇodakakaṇṇasaṃ prekṣamāṇaḥ dakṣiṇena pāṇināpā ādāya dakṣiṇāṃ kapuṣṇikām undaty āpa undantu jivase iti ; viṣṇor daṃṣṭro' sity audumbaraṃ kṣuraṃ prekṣata ādarśaṃ vā ; oṣadhe trāyasvainam iti sapta darbhapīñjūlir dakṣiṇāyām kapuṣṇikāyām abhi śiro'grā nidadhāti ; tā vāmenābhigṛhya dakṣiṇena pāṇinaudumbaraṃ kṣuraṃ gr̥hītvā-darśaṃ vābhinidadhāti svadhite mainaṃ himsīr iti ; yena pūṣā bṛhaspater iti triḥ prāñcam prohaty aprachindan sakṛd yajuṣā dvis tūṣṇim ; athāyasena pracchidyānaḍuhe gomaye nidadhāti ; etayaivāvṛtā kapucchalam etayaivotta-rām kapuṣṇikām ; undanaprabhṛti tv evābhinirvartayet ; ubhābhyām pāṇibh-yām mūrdhānaṃ parigrhya japet tryāyuṣaṃ jainadagner iti ; etayaivāvṛtā striyā tūṣṇim ; mantreṇa tu homaḥ ; udañ agner utsṛpya kuśalikārayanti ||

A cursary comparison of the two shows that while the Gobhila-Gr̥hya is systematic and complete, our Gr̥hya is sketchy and incomplete. The

former cites eight verses for the ceremony, while the latter does not use even a single verse in the performance of the whole rite. It is true that some of the verses cited by Gobhila in tonsure ~~here~~, are given by our work in the Godāna ceremony at the time of Upanayana; and here we may not venture to discuss whether the followers of Gobhila use those verses only in the tonsure and not in the Godāna, or the disciples of the Kauthumaśākhā employed these verses only in the Godāna and not in the tonsure. Both may have been using these mantras on both the occasions, the former recording them only for the tonsure, and the latter for the Godāna only; or again they may have been using these verses only on that occasion for which they have recorded them, because it was exactly this type of difference on such trivial points coupled with the variety of locality that led ultimately to the differentiation of the Gṛhyasūtras.

As in the case of tonsure, so in the treatment of other ceremonies our Gṛhya is deficient; so much so that it does not even refer to so important a ceremony as marriage, the veritable pivot, round which the entire Gṛhya ritual revolves. Such omissions occur in other Gṛhyasūtras also; and the Gṛhyasūtra of Gobhila, whose treatment of domestic rites is so admirably detailed, has chosen to exclude from its contents the Annaprāsana ceremony and has not mentioned Karpabheda etc., which are treated by other Gṛhyasūtras. It is feasible—and this is exactly the opinion of the scoiasts—that rites or parts of rites, which are not treated by particular Gṛhyasūtras may be taken over from other Gṛhyasūtras, preferably belonging to the same Veda, but if a particular ceremony or a detail thereof is wanting in the Gṛhyasūtras belonging to a particular Saṃhitā, the loan was permitted even from the Gṛhyasūtras belonging to other Saṃhitās; and it may have been, perhaps, for some such reason that the author of our work excluded from his scheme the treatment of the marriage ceremony.

Āśvalāyana's¹ remark 'various indeed are the customs of the (different) countries and the customs of the (different) villages' is an historical truism; and this when applied to the Kauthuma school of the Sāmaveda should suggest that the rise of the two Gṛhya-sūtras, i.e. the Kauthuma—and this was, in its original form the norm for all the Kauthumas—and Gobhila, was based, more or less, on the variety of customs that came to obtain among the Kauthumas of different localities; and this, when viewed in the light of the fact that while Gobhila prevails in the east our own Gṛhya is discovered in the south, shows that the eastern Kauthumas, who in the beginning may

¹ *atha khalūccāvaca janapadadharmā grāmadharmās ca tām vivāhe pratiyāt*
I. 7. 1; also *Ap. I. 2. 15.*

have been following the normal Kauthuma-Gr̥hya, evolved, later, their own separate Gr̥hya in the form of the Gobhila-Gr̥hya, with the result that the original Kauthuma-Gr̥hya became restricted to the south, where alone it is preserved till now.

And closely bound up with locality as the rise of the various Gr̥hya-sūtras has been, it was natural for the followers of the Gobhila-Gr̥hya to put down their own Gr̥hyasūtra as the sole Gr̥hya work for all the Kauthumas and deliberately exclude all reference to the proper Kauthuma-Gr̥hya if they remembered it or leave it out of account if they forgot all about it. And if the Kauthuma-Gr̥hya has suffered oblivion at the hand of the Gobhiliyas in the kārīkās recorded above, the Gr̥hyasūtra of the latter has suffered the same fate in a statement attributed to Agniveśa, who ignores them both alike. The statement runs:—

athātaḥ sūtragaṇān vyākhyāsyāmaḥ: bodhāyanam āpastambam
satyāśādhnam drāhyāyanam āgastyaṁ śaṇḍilyam Āśvalāyanam śāmbhavam
kātyāyanam iti navāni pūrvasūtrāṇi | vaikhānasaṁ śaunakiyaṁ bhāradvā-
jam āgñiveśyaṁ jaiminiyaṁ vādhūlakaṁ mādhyamdinam kauṇḍinyaṁ
kauśītakam iti navāny aparasūtrāṇi ; aṣṭādaśaṁkhyātāḥ śarīrasaṁskārā
iti||

Surely this enumeration of the Gr̥hyasūtras, attributed though it is to so high an authority as Agniveśa, is as *willkürlich* as the one given of the Gr̥hya works by the author of the Gobhila-gr̥hyakarman-prakāśikā ; and if the former is to be rejected on account of the existing variety of the Gr̥hyasūtras not mentioned therein, the latter deserves the same fate on account of the existence of the Kauthuma-Gr̥hyasūtra, now made available for the first time in the form of the present work.

A word about the age of our work. Like Baudhāyana-Gr̥hyasūtra our work prescribes *Arkakanyādāna*,¹ a ceremony designed to ward off the evil consequences likely to follow from the third marriage of a Brahman. This ceremony is not mentioned by any other Gr̥hyasūtra ; and Baudhāyana-Gr̥hyasūtra is doubtless a subsidiary work of pretty late origin. Our sūtra, in its extant form, may not be much earlier than the Baudhāyana-Gr̥hyasūtra. Besides, there is a veiled reference in our Gr̥hya to the rite of *niyoga*,² which is not found in any other Gr̥hyasūtra³ or a subsidiary

1. Praśna V, Chapter 5.

2. Cp. Text p. 10 line 15.

3. nodvāhikeṣu manṭreṣu niyogaḥ kīrtiyate kva cit |

na vivāhaviddhāv uktam vidhavāvedanam punaḥ||Manu IX, 65. Cp. also III. 173.

4. Cp. Manu IX, 59-64 with Bühler's notes.

thereof. The practice of *niyoga*, permitted by Manu⁴ in certain circumstances, though early in its origin, received religious sanction at a comparatively late date ; and to some such date may be ascribed our Gṛhya in its available form.

A comparatively late date for our work is ensured by those grammatical irregularities, which are now to be definitely attributed to the influence of the faulty Buddhist Sanskrit. These are typified in:—

Irregular saṃdhi:—

Page Line

4. 12. nirikṣyamāṇollekhanam (—māṇaḥ—ulle—)
5. 7. samāgrataḥ (= Samāḥ agrataḥ)
5. 14. prayogocyate (—gaḥ uc—)
5. 12. tato kāmaja—(tataḥ kā—)
5. 15. kauthumo knthumasya (—maḥ kuthu—)
9. 16. brāhmaṇārkaśākhām (—ṇāḥ or aḥ—)
9. 16. prāṇmukhodaṇmukhaḥ (—khaḥ udaṇ—)
10. 4. 11. 10; 12. 6; 13. 1; 20. 11; 21. 16; tatopariṣṭāt (tataḥ upa—)
10. 13. vasumatyā kramya (tyāḥ ākramya)
10. 16. ṣaḍrātro ṛtukālaḥ (—rātraḥ ṛtu—)
11. 7. yajamānodaṇmukhaḥ (—mānaḥ udaṇ—)
12. 2. prākṣīrordhvamukhīm (—śīrāḥ ūrdhva—)
14. 12. uttarato upaviśya (—rataḥ upa—)
14. 13. yajamāno pañcām (—mānaḥ p—)
16. 2; 16; 17. 11; 23. 14; prāṇmukhopaviśya (mukhaḥ upa—)
16. 8. pratyaṇmukhopaviśya (—ukhaḥ upa—)
16. 16. tatoṣṇodakapātram (= tataḥ uṣ—)
18. 7. kuryeti (—kuryāḥ iti—)
20. 7. māṇavakodagagreṣu (—vakaḥ udag—)
20. 11. māṇavako upaviśya (vakaḥ upa)

And with this we come to the question of the relative age of the Gṛhyasūtras. In dealing with this problem we may bear in mind that the earlier the form of a Gṛhya ceremony the simpler and less elaborate it was in its execution. Now, let us apply this maxim to the chief domestic rite, *i.e.* the marriage, the pivot, round which the entire domestic ceremonial revolves. This runs in the Gṛhyasūtras of Āśvalāyana (RV.), Pāraskara (VS.), Gobhila (SV.) and Kauśika (AV.) as follows:—

1. Details; my introduction to Atharva-Prātiśākhya p. 26.

AṢGS.

u d a g a y a n a āpūryamāṇapakṣe
 kalyāṇe nakṣatre caulakarmopana-
 yanagodānavivāhah | sārvaśālam eke
 vivāham | teṣāṃ purastāt cātara
 ājyāhutir juhuyāt | 'a g n a āyūṃṣi
 pavasa' iti tisṛbhiḥ 'prajāpate na tvad
 etāni' iti ca vyāhṛtibhir vā | samuc-
 cāyam eke | naike kāṃ cana | 'tvam
 aryamā bhavasi yat kaninām' iti
 vivāhe caturthim | kulam agre parī-
 kṣe t a y e mātṛtaḥ pitṛtāś c e t i
 yathoktaṃ purastāt | buddhimate
 kanyāṃ prayachet | buddhirūpaśilala-
 kṣaṇasaṃpannām arogām upaya-
 cheta | durjñeyāni lakṣaṇāni | aṣṭau
 piṇḍān kṛtvā 'ṛtam agre prathamāṃ
 jajñe ṛte satyaṃ pratiṣṭhitaṃ | yad
 iyaṃ kumāry abhijātā tad iyaṃ ila
 pratipadyatāṃ | yat satyaṃ tad
 dṛṣyatām' iti piṇḍān abhimantrya
 kumārūṃ brūyād eṣām ekaṃ grhā-
 ne'ti | kṣetrāc ced ubhayataḥ sasyād
 grhṇīyād annavaty asyāḥ p r a j ā
 bhaviṣyatīti vidyāt | goṣṭhāt paṣu-
 matī | vedīpurīṣād brahmavarcasvinī |
 avidāsino h r a d ā t sarvasaṃpannā |
 devanāt kitavī | catuṣpathād viprav-
 rājini | alāṃkṛtya kanyām udakapūr-
 vāṃ dadyād | eṣa brāhmo vivāhah |
 tasyāṃ jāto dvādaśavarān dvādaśa
 parān punāty ubhayataḥ | ṛtviḥ vitate
 k a r m a ṇ i dadyād alāṃkṛtya | s a
 daivaḥ | daśavarān daśa parān punāty
 ubhayataḥ | saha dharmāṃ caratām
 iti prajāpatyaḥ | aṣṭavarān aṣṭa parān
 p u n ā t y ubhayataḥ | gomithunam
 'dattvopayacheta | sa āṣṭaḥ | sapṭāva-
 rān sapta parān punāty ubhayataḥ |

PGS.

ṣaḍ arghyā bhavanty ācārya ṛtvig
 vaivāhyo rājā priyaḥ snātaka iti | prā-
 tiṣaṃvatsarān arhaye yuḥ | yakṣyamā-
 nās tv ṛtviḥ | āsanam āhāryāya 'sā-
 dhu bhavān āstām arcayisyāmo bha-
 vantam' iti | āharanti viṣṭaraṃ padyaṃ
 pādārtham udakam argham ācamanī-
 yaṃ madhuparkaṃ dadhimadhu-
 ghṛtam apihitaṃ kāmasye kāmasyena |
 anyas tris triḥ prāha viṣṭarādini | viṣ-
 ṭaraṃ pratigṛhṇāti | 'varṣmo'smi sa-
 mānānām udyatām iva sūryaḥ | imaṃ
 tam abhi tiṣṭhāmi yo mā kaś cābhidē
 sati'ty enam abhyupaviśati | pādāyor
 anyāṃ viṣṭara asināya | savyaṃ
 pādāṃ prakṣāly dākṣiṇāṃ prakṣāla-
 yati | brāhmaṇaś ced dākṣiṇāṃ pratha-
 mam | 'virājo doho'si virājo doham
 aśīya | mayi pādyaḥ virājo doha' iti |
 arghyaṃ pratigṛhṇāty 'āpaḥ stha yuṣ-
 mābhiḥ sarvān kāmān avāpnāvē'ti |
 minayam abhimantrayate | 'samudram
 vaḥ pra hiṇomi svāṃ yonim abhi ga-
 chata | ariṣṭā asmākaṃ virā mā parā
 seci mat paya' iti | ācāmaty 'ā mā gan
 yaśasā saṃ srja varcasā | taṃ mā kuru
 priyaṃ prajānām adhipatīṃ paśūnām'
 iti | madhuparkaṃ pratikṣate | 'deva-
 sya tvā' iti pratigṛhṇāti | savye pāṇau
 k ṛ t v ā dākṣiṇasyānāmikayā triḥ
 prayauti 'nomah śyāvāsyāyānnaśano
 yat ta āviddham tat te niḥ kṛtāmīti |
 anāmikāṅguṣṭhena ca tri r niruk-
 ṣayati | tasya triḥ prāśnāti 'yan
 madhuno madhavyaṃ p a r a m a ṃ
 rūpam annādyam | tenāṃ madhuno
 madhavyena paramaṇa rūpeṇānna-
 dvena paramo madhavyo'nnādo'sā-
 nī'ti | madhumatibhir vā pratyṛcam |
 putrāyāntevāsine vottarata āsināyoc-
 chiṣṭaṃ dadyāt | sarvaṃ vā prāś-
 niyāt | prāḡ vā saṃcare ninayet |
 ācamya prāpānt saṃṣṭiṣati " vān ma
 ā s y e nasoḥ prāṇo'kṣṇoś c a k ṣ u ḥ
 karṇayoh śrotraṃ bāhvor b a l a m
 ūrvor ojo'riṣṭāni me'ṅgāni tanūs
 tanvā me saba " iti | ācāntodakāya
 śāsam ādāya 'gaur' iti triḥ prāha |
 pratyāha | 'mātā rudrāṇāṃ duhitā
 vasūnām svasādityānām amṛtasya
 nābhiḥ | pra nu vocaṇ cikitṣe janāya

AŚGS.

mithaḥ samayaṃ kṛtvopayacheta | sa
gāndharvaḥ | dhanenopatoṣyopaya-
cheta | sa āsuraḥ | suptānāṃ pramat-
tānāṃ vāpaharet | sa paisācaḥ | hatvā
bhittvā ca śīrṣāṇi rudatūṇ rudadbhyo
haret | sa rākṣasaḥ | |

atha khalūccāvacā janapada-
dharmā grāmadharmās ca tān vivā-
he pratiyāt | yat tu samānaṃ tad
vakṣyāmaḥ | paścād agner dṛṣadam
āsmānaṃ pratiṣṭhāpyottarapurastād
udakumbhaṃ samanvārabdhāyāṃ
hutvā tiṣṭhan pratyānmukhaḥ prān-
mukhyā āsīnāyā 'grbhñāmi te saubha-
gatvāya hastam' ity aṅguṣṭham eva
grbhñiyād yadi kāmāyeta pumāṃsa
eva me putrā jāyerann iti | aṅgulir
eva strikāmo romānte hastāṇ sāṅgu-
ṣṭham ubhayaḥkāmāḥ | pradakṣiṇam
udakumbhaṃ ca triḥ pariṇayan
japati | 'amo'ham asmi sā tvam sā
tvam asy amo'ham | dyaur aham
pṛthivī tvam sāmāham ṛk tvam tāv
eva vivahāvahai prajāṃ prajanayā-
vahai saṃ priyau rocīṣṇū sumanasya-
mānau jiveva śaradaḥ śatam' iti |
pariṇiya | pariṇiyāsmānam ārohayati |
'imam āsmānam ārohāśmeva tvam
sthīrā bhava | sahasva pṛtanāyato'bhī
tiṣṭha pṛtanyata' iti vadhvo'ñjalā
upastīrya bhrātā bhrātṛsthāno vā dvir
lājān āvapati | trir jāmadagnyānām |
pratyabhighārya havir avattam ca |
eṣo'vadānadharmaḥ | 'aryamaṇam
nu devaṃ kanyā agnim ayakṣata | sa
imāṃ devo aryamā preto muñcātu
nāmutaḥ svāhā | varuṇaṃ nu devaṃ
kanyā agnim ayakṣata | sa imāṃ devo
varuṇaḥ preto muñcātu nāmutaḥ

PGS.

mā gām anāgām aditiṃ vadhīṣṭa | ma-
ma cāmuṣya ca pāpmānaṃ hanomi'
iti yady ālabheta | atha yady utsir-
kṣen 'mama cāmuṣya ca pāpmā hata |
om utsrjata tṛpāny attv' iti brūyāt |
na tv evāmāṃso'rghaḥ syāt | adhiyaj-
ñam adhivivāham 'kuruta' ity eva
brūyāt | yady apy asakṛtsaṃvatsa-
rasya somena yajeta 'kṛtārghyā evai-
naṃ yājayeyur nākṛtārghyā' iti
śruteḥ ||

catvāraḥ pākayajñāḥ huto'hutaḥ
prahutaḥ prāṣita iti | pañcasu bahiḥ-
śālāyāṃ vivāhe cūdākaraṇe upana-
yane keśānte simantonnayana iti |
u p a l i p t a uddhatāvokṣite'gnim
upasamādhāya | nirmānthyam eke
vivāhe | udagayana āpūryamānapakṣe
punyāhe kumāryāḥ pāṇiṃ grbhñiyāt |
triṣu triṣṭittarādiṣu | svātau mṛgaśi-
rasi rohiṇyāṇi vā | tistro brāhmaṇasya
varṇānupūrvyena | dve rājanyasya
ekā vaiśyasya | sarveṣāṃ sūdrām
apy eke mantravarjam | athaināṃ
vāsaḥ paridhāpāyati "jaraṃ gacha
pari dhatsva vāso bhavākṛṣṇinām
abhiśastipāvē | śataṃ ca jīva śaradaḥ
suvarcā rayiṃ ca putrān anu saṃ
vyayasvāyūsmatidaṃ | pari dhatsva
vāsaḥ" iti | athainau samañjayati
'saṃ añjantu viśve devā saṃ āpo
hrdayāni nau | saṃ mātariśvā saṃ
dhātā saṃ u deṣṭri dadhātu nāv"
iti | pitṛā prattām ādāya grhītvā
niṣkrāmati "yad aīsi manasā dūraiṃ
diśo'nu pavamāno va | hiraṇyaparnṇo
vaikarnaḥ sa tvā manmanasāṃ
karotv'ity 'asāv iti | athainau
samikṣayati "aghoracakṣur apatighny
edhi śivā paśubhyaḥ sumanāḥ
suvarcāḥ | virasūr devakāmā syona
saṃ no bhava dvipade saṃ catuṣ-
pade | somaḥ prathamō vivide gan-
dharvo vīvida uttarāḥ | tṛtīyo'gniḥ ṭe
patis tūriyas te manuṣyajāḥ | somo'-
dadad gandharvāya gandharvo'dadad
agnaye | rayiṃ ca putrāmś cādād
agnir mahyam atho imām || sā(na)ḥ
pūṣā śivatamām airaya sā na ūrū
uśati vi hara | yasyām uśantāḥ
pra harāma śepaṃ yasyām u kāmā

AṢGS.

svāhā | pūṣaṇam nu devaṁ kanyā
 agnim ayakṣata | sa imāṁ devaḥ pūṣā
 preto muñcātu nāmutaḥ svāhā' ity
 avichindaty añjaliṁ sruce-(ai)vajuhu-
 yāt | aparīṇiya sūrpapuṭenābhyātmaṁ
 tūṣṇiṁ caturtham | opyopya haikē
 lājān pariṇayanti | tathottame āhuti
 na samnipatataḥ | athāsyai śikhe
 vimuñcati yadi kṛte bhavataḥ | ūrṇā-
 stuke keśapakṣayor baddhe bhavataḥ |
 'pra tvā muñcāmi varuṇasya pāsād'
 iti | uttarāṁ uttarayā | athainām apa-
 rājītāyāṁ diśi sapta padāny abhyut-
 krāmaya 'tūṣa ekapady ūrje dvipadī
 rāyaspoṣāya tripadī māyobhavyāya
 catuṣpadī prajābhyah pañcapady
 ṛtubhyah ṣaṭpadī sakhā saptapadī
 bhava sā mām anuvratā bhava putrān
 vindāvahai bahūnis te santu jara-daṣṭ-
 aya' iti | ubhayor samnidhāya śirasi
 udakumbhenāvasicya brāhmaṇyā
 jivapatnyā jivaprajāyā agāra etāṁ
 rātrīṇi pratisrayet | dhruvam arundha-
 tīm saptaṛṣṇiṁ iti dṛṣṭvā v ā c a ṁ
 viśrjeta 'jivapatnī prajāṁ vindeye'ti |
 prayāṇa upapadyamāne 'pūṣā tveto
 nayatu hastagrhy' eti yānam āro-
 hayet | 'aśmanvatī rīyate sam rabha-
 dhvam' ity ardharacena n ā v a m
 ārohayet | uttarenotkramayet | 'jivam
 rudant'iti rudatyām | vivāhāgnim ag-
 rato'jasraṁ n a y a n t i | kalyāṇeṣu
 deśavṛkṣacatuṣpathēṣu 'mā v i d a n
 paripanthina' iti japet | 'vāse vāse
 sumāṅgalir iyaṁ vadhūr' itikṣakān
 ikṣeta | 'iha priyaṁ prajayā te sam
 ṛdhyatām' iti gṛhaṁ praveṣayet |
 'vivāhāgnim upasamādhāya pascād
 asyā anadūhaṁ carmāstīrya prāggri

PGS.

bahavo niviṣṭyai" iti ||

pradaksinam agnim paryāṇīyaike |
 pascād agnes tejanīm kaṭam vā
 dakṣinapādena pravṛttopaviśati |
 anvārabdha āghārāv ājyabhāgau
 mahāvyaḥṛtayaḥ sarvaprayāścittam
 prajāpatyaṁ sviṣṭakṛc ca | etan
 nityaṁ sarvatra | prāṇ mahāvyaḥṛti-
 bhyah sviṣṭakṛd anyac ced ājyād
 dhaviḥ | sarvaprayāścittaprajāpaty-
 āntaram etad āvāpasthānam vivāhe |
 rāṣṭrabhṛta ichaṇ jayābhyātānām
 ca jānan | 'yena karmaṇerchod' iti
 vacanāt | 'cittam ca cittis cākūtaṁ
 cākūtis ca vijñātaṁ ca vijñātis ca
 manaś ca śakvaris ca darśaś ca
 brhac ca rathāntaraṁ ca | prajāpatir
 jayānindrāya vṛṣṇe prāyachad ugraḥ
 pṛtanā jayeṣu | tasmai viśaḥ sam
 anamanta sarvāḥ sa ugraḥ sa(h)inavyo
 babhūva svāhā" iti | 'agnir bhūtā-
 nām adhipatiḥ sa māvatv indro
 jyeṣṭhānām yamaḥ pṛthivyā vāyur
 antarikṣasya sūryo divaś candramā
 nakṣatrānām brhaspatir brahmaṇo
 mītra h satyānām varuṇo'pān
 samudraḥ srotyānām annaṁ sām-
 rājyānām adhipatis tan māvatu
 soma oṣadhinām savitā prasavānām
 rudraḥ paśūnām tvaṣṭā rūpānām
 viṣṇuḥ parvatānām maruto gaṇānām
 adhipatayas te māvantu | pitarah
 pitāmahāḥ pare'vare tatās tatā-
 mahāḥ | iha māvantv asmin brah-
 many asmin kṣatre' syām āśiṣy
 asyāṁ purodhāyām asmin karmany
 asyāṁ devahūtyām svāhā' iti sarva-
 trānuṣajati | 'agnir aitu prathamō
 devatānām so'syai prajāṁ muñcatu
 mṛtyupāśāt | tad ayaṁ rājā
 varuṇo'nu manyatām yatheyam strī
 pautram agham na rodāt svāhā ||
 imām agnis trāyatām gārhapatyah
 prajāṁ asyai nayatu dirgham āyuh |
 aśūnyopasthā jivatām astu mātā
 pautram ānandam abhi vi budhya-
 tām iyaṁ svāhā || svasti no agne
 diva ā pṛthivyā viśvāni dhehy ayathā
 yajatra | yad asyām mahi divi jātām
 praśastaṁ tad asmāsu draviṇam
 dhehi citraṁ svāhā || sugaṁ nu pan-

ĀSGS.

vam uttaraloma tasminn upaviṣṭāyām
samanvārabdhāyām 'ā naḥ prajāṃ
janayatu prajāpatir' iti cetasṛbhiḥ
pratyrcaṃ hutvā 'sam añjantu viśve
devā' iti dadhnaḥ prāśya pratipraya-
chet| ājyaśeṣeṇa vānakti hṛdaye|
ata ū r d h v a m akṣārāḥlavaṇāśināv
adhaśśāyināu brahmacāriṇāu syā-
tām| trirātraṃ dvādaśarātraṃ
saṃvatsaraṃ vaika rṣir jāyata iti||

PGS*

thām pradīśan na ehi jyotiṣmadhye
hy ajaraṃ na āyuh| apaitu mṛtyur
amṛtaṃ na āgād vaivasvato no
abhayam kṛnotu svāhā" iti| 'paraṃ
mṛtyo' iti caike prāśanānte||

kumāryā bhrātā śamipalāśamiś-
rān lājān añjalinañjalāv āvapati|
tāñ juhōti saṃhatena tiṣṭhati "ārya-
maṇaṃ devaṃ kanyā'gnim aya-
kṣata| sa no'ryamā devaḥ preto
muñcatu mā pateḥ svāhā|| iyaṃ
nāry upa brūte lājān āvapantikā|
āyusmān astu me patir edhantāṃ
jñātayo mama svāhā| imān lājān
a vapāmy agnau samṛddhikaraṇaṃ
tava| mama tubhyaṃ ca saṃvana-
naṃ tad agnir ann manyatām iyaṃ
svāhā iti| athāsyai dakṣiṇaṃ hastaṃ
grhṇāti sāṅguṣṭhaṃ "grbhṇāmi te
saṃbhagatvāya hastaṃ mayā patyā
jaradaṣṭir yathāsaḥ| bhago'ryamā
savitā puraṇdhir mahyaṃ tvādur
gārhapatyāya devāḥ| amo'ham asmi
sū tvam sū tvam asy amo'ham|
sāmāham asmi ṛk tvam dyaur ahaṃ
pṛthivī tvam tāv ehi vivahāvahai
saha reto dadhāvahai prajāṃ praja-
nayāvahai putrān vindāvahai bahūn
te santu jaradaṣṭayaḥ saṃ priyau
rociṣṇū sumanasyamānau paśyema
śaradaḥ śataṃ jivema śaradaḥ śataṃ
śṛṇuyāma śaradaḥ śatam" iti||

athainām aśmānam ārohayaty
uttarato'gner dakṣiṇpādena "ā rohe-
mam aśmānam aśmeva tvam sthirā
bhava| abhi tiṣṭha pṛtanyato'va
bādhasva pṛtanāyataḥ" iti| atha
gāthāṃ gāyati| "sarasvati predam
ava subhage vājiniṇvati| yāṃ tvā
viśvasya bhūtasya prajāyām asyāg-
rataḥ| yasyām bhūtaṃ samabhavad
yasyām viśvam idaṃ jagat| tām
adya gāthāṃ gāsyāmi yā striṇām
uttamaṃ yaśaḥ" iti|| atha parikrā-
mataḥ "tubhyam agre pary avahan
sūryām vahatunā saha| punaḥ pati-
bhyo jāyām dā'gne prajāyā saha"
iti| evaṃ dvir aparaṃ lājādi| catur-
thaṃ sūrpakṣṭhayaḥ sarvān lājān

PGS.

āvapati 'bhagāya svāhā' iti | triḥ
pariṇītāṃ prajāpatyaṃ hutvā ||

athaināṃ udicīṃ sapta padāni
prakrāmayati "ekam iṣe, dve ūrje,
triṇi rāyaspoṣāya, catvāri māyobha-
vāya, pañca paśubhyaḥ, ṣaḍ ṛtu-
bhyaḥ, sakhe saptapadā bhava sā
mām anuvratā bhava | 'viṣṇus tvā
nayatv' iti sarvatrānuśajati | niṣ-
kramaṇaprabhrty udakumbhaṃ
skandhe kṛtvā dakṣiṇato gner vāgya-
taḥ sthito bhavati | uttarata ekeṣāṃ |
tata enāṃ mūrdhany abhiśiñcati
"āpaḥ śivāḥ śivatamāḥ śāntāḥ śānta-
tamās tās te kṛṇvantu bheśajam" iti |
'āpo hi śthāḥ' iti ca tisrbhiḥ | athai-
nāṃ sūryam udikṣayati 'tac cakṣur'
iti | athāsyai dakṣiṇāṃsam adhi
hṛdayaṃ ālabhate "mama vrate te
hṛdayaṃ dadhāmi mama cittam anu
cittaṃ te astu | mama vācam eka-
manā juṣasva prajāpatiḥ tvā ni
yunaktu mahyam" iti || athaināṃ
abhimantrayate "sumāṅgalir iyaṃ
vadhūr imāṃ sam cta paśyata |
saubhāgyam asyai datvā yāthāstaṃ
vi paretana" iti | tāṃ dṛḍhapuruṣa
unmathya prāg vodag vānugupta
āgāra ānāduhe rohite carmaṇy upa-
veśayati "iha gāvo ni śīdantv ihaśvā
iha pūruṣāḥ | iho sahasradakṣiṇo
yajña iha pūṣā ni śīdantv" iti |
grāmavacanāṃ ca kuryuḥ | 'vivāha-
śmaśānāyor grāmaṃ praviśatād' iti
vacanāt | 'tasmāt tayor grāmaḥ
pramāṇam' iti śruteḥ | acāryāya
varaṃ dadāti | gaur brāhmaṇasya
varaḥ | grāmo rājanyasya | aśvo
vaiśyasya | adhirathaṃ śataṃ duhi-
tṛmat | astam ite dhruvaṃ darśa-
yati | "dhruvam asi dhruvaṃ tvā
paśyāmi dhruvaidhi poṣye mayi
mahyam tvādād bṛhaspatir mayā
patyā prajāvatī saṃ jīva śaradaḥ
śatam" iti | sā yadi na paśyet
'paśyāmi'ty eva brūyāt | trirātram
akṣārālavanāśinau syātām adhaḥ
śāyiyātām saṃvatsaram na mithunam
upeyātām dvādaśarātram ṣaḍrātram
trirātram antataḥ ||

GoGS.

punye nakṣtre dā r ā n kurvita |
 lakṣaṇaprasastān kuśalena | tadālā-
 bhe piṇḍān | vedyāḥ sītāyā hradād
 goṣṭhāc catuṣpathād ā d e v a n ā d
 ādahanāt tṛṇāt sarvebhyāḥ sambhār-
 yaṁ navamam | samān kṛtalakṣaṇān |
 pāṇāv ādhāya kumāryā upanāmayed
 “ṛtam eva prathamam ṛtaṁ nātyeti
 kaś cana rta iyaṁ pṛthivī śrīṭā sarvaṁ
 idam asau bhūyād” iti tasyā nāma
 gr̥hītvaiśāṁ ekam gr̥hāpeti brūyāt |
 pūrveṣāṁ cturnāṁ gr̥hṇantim upa-
 yachet | sambhāryam api tv eke |
 klītakair yavair māśair vāplutāṁ
 suhṛt surottamena saśarīrāṁ trir-
 mūrdhany abhiśiñcet | “kāma veda
 te nāma mado nāmāsīti, samānayā-
 mum” iti patināma gr̥hṇiyāt | svāhā-
 kārāntābhīr upastham uttarābhyāṁ
 plāvayet | jñātikarmaitat | pāṇigraha-
 ṇe purastāc chālāyā agnir upasamā-
 hito bhavati | atha janyānām cko-
 dhruvānām apāṁ kalāṣaṁ pūrayitvā
 sahodakumbhaḥ prāvṛto vāgyato gre-
 ṇāgniṁ parikramya dakṣiṇātā
 udañmukho vatiṣṭhate | prājanenā-
 nyaḥ | śamipalāśamiśrāṁś ca lājāṁś
 caturañjalimātrāṁ chūrpeṇopasādaya-
 anti paścād agneḥ | dṛṣṭaputram
 ca | atha yaśyāḥ pāṇiṁ grahiṣyan
 bhavati saśiraskā sāplutā bhavati |
 ahateṇa vasanena patiḥ paridadhyād
 ‘yā akr̥ntann’ ity etayā ṛcā | “pari-
 dhatta dhatta vāsasā” iti ca prāvṛ-
 tāṁ yajñopavitiniṁ abhyudānayaṁ
 japet ‘somo dadad gandharvāya’
 iti | paścād agneḥ samvēcītaṁ kaṭam
 evamjātiyaṁ vānyat padā pravarta-
 yantim vācayet “pra me patiyānaḥ

KauGS.

atha vivāhaḥ | ūrdhvaṁ kartikyī
 ā vaiśākhyāḥ | yathākāmi vā | citrā-
 pakṣam tu varjayet | ‘maghāsu
 hanyante gāvaḥ phalguṇiṣu vyuh-
 yata’ iti vijñāyate | maṅgalaṁ ca |
 satyecnottabhitā’, ‘pūrvāparam’ ity
 upadadhita | pativedanaṁ ca |
 ‘yuvam bhagam’ iti sambhalaṁ
 sānucaram pra hiṇoti | ‘brahṇanas-
 pata’ iti brahmānam | tadvivṛhāc
 chaṅkamāno niśi kumārīkulād vali-
 kāny ādīpya | ‘devā agra’ iti pañca-
 bhiḥ sakṛt pūlyāny āvāpayati |
 anṛkṣarā’ iti kumārīpalam pra hiṇoti |
 udāhārya pratihīteṣu agrato jagha-
 nato brahmā | ‘yo anidhma’ ity apsu
 logaṁ pravidhyati | ‘idm aham’ ity
 apohya | ‘yo bhadra’ ity anvipam
 udacya | ‘āsyai brāhmaṇā’ iti praya-
 chati | āvrajatām agrato brahmā
 jaghanato dhijyadhanvā | bāhyataḥ
 plakṣodumbarasyottarato gñeḥ śākhā-
 yām āsajati | tenodakārthān kāra-
 yanti | lataś cānvāseccanam anyena |
 antar upātītya ‘aryamaṇam’ iti
 juhoti | ‘pra tvā muñcāmi’ iti veṣṭam
 vicṛtati | ‘uśatir’ ity etayā trir ādhā-
 payati | saptabhir uṣṇāḥ sampāta-
 valih karoti | ‘yad āsandyām’ iti
 pūrvayor uttarasyām s r a k t y ā ṁ
 tiṣṭhantim āplāvayati | ‘yac ca varco,
 yathā sindhur’ ity utkrāntām anyenā-
 va siñcati |

‘yad duṣkṛtam’ iti vās asāṅgāni,
 pramṛjya kumārīpālāya prayachati |
 tumbaradaṇḍena pratipādyā nir-
 crajet | tadvana āsajati | ‘yā akr̥ntams’
 ‘tvaṣṭā vāsa’ ity ahatenāchādayati |
 ‘kṛtrima’ iti śatadataisikeṇa kaṅka-
 tena sakṛt pralikhya | ‘kṛtayāmam’
 ity ava sṛjati | ‘āsāsānā’, ‘saṁ tvā na-
 yāmi’ ity ubhayataḥ pāṣena yoktreṇa
 saṁ nahyati | ‘iyaṁ vīrud’ iti madu-
 ghamāniṁ lākṣāraktena sūtreṇa vig-
 rathyānāmikāyāṁ badhnāti | antato
 ha maṇir bhavati bāhyo granthiḥ |
 ‘bhagas tveta’ iti haste gr̥hya nir na-
 yati | śākhayām yugam ādhāya dak-
 ṣiṇato’nyo dhārayati | dakṣiṇasyām
 yugadhury uttarasmin yugatarmani
 darbheṇa vigrathya ‘saṁ ta’ iti lalāṭe

GoGS.

panthāḥ kalpatām" iti | svayaṃ
japad ajapantyāṃ 'prāsyā' iti |
barhiṣo'ntaṃ kaṭāntaṃ prāpayet |
pūrve kaṭānte dakṣiṇataḥ pāṇigrāha-
syopavisati | dakṣiṇena pāṇinā
dakṣiṇam aṃsam anvārabdhāyāḥ
ṣaḍ ājyāhutir juhoty 'agnir etu
prathama' ity etatprabhṛtibhiḥ |
mahāvyaḥṛtibhiḥ ca pṛthak | sama-
stābhiḥ caturthim |

hutvopottiṣṭhataḥ | anupṛṣṭhaṃ
patiḥ parikramya dakṣiṇata udānmu-
kha'vatiṣṭhate vadhvañjaliṃ gṛhi-
tvā | pūrvā mātā lājān ādāya bhrātā
vā vadhūm ākrāmayed aśmānaṃ
dakṣiṇena prapadena | pāṇigrāho
japati 'imam aśmānam ā roha' iti |
sakṛt saṃgṛhitam lājānām añjaliṃ
bhrātā vadhvañjalāv āvapati | taṃ
sopastirpābhiḥ gṛhāritam agnau juho'y
avichindaty añjalim 'iyaṃ nāry upa
brūta' iti | 'aryamaṇaṃ nu devaṃ',
'pūṣaṇam' ity uttarayoḥ | hute patir
yathetaṃ parivrajya dakṣiṇam agniṃ
pariṇayati mantravān vā brāhmaṇaḥ
'kanyalā pitṛbhyaḥ' iti | pariṇitā
tathaivavatiṣṭhate tathākramāti tathā
japati tathāvapati tathā juhoti evaṃ
triḥ | śūrpeṇa ṣeṣam agnāv opya
prāgudicim abhyutkrāmayanti 'ekam
iṣe' iti | dakṣiṇena prakramya
savyenānukramet | "mā savyena
dakṣiṇam atikrāma" iti brūāt |
ikṣakān prati mantrayet 'sumāṅgalir
iyaṃ vadhūr' iti | aparenāgnim
audako'nusamvrajya pāṇigrāhaṃ
mūrdhadeśe'vasiṇcati tathetarām 'sām
añjantv' ity etayarcā | avasiktāyāḥ
savyena pāṇināñjalim upodgṛhya

KauGS.

hiranyaṃ samstahya japati | tardma
samayāvasiṇcati | upagṛhyottarato'
gner 'aṅgād aṅgād' iti ninayati |
'syonam' iti śukṛtipiṇḍe'śmānaṃ nida-
dhāti | 'tam ā tiṣṭha' ity āsthāpya |
'iyaṃ nari' iti dhruvāṃ tiṣṭhantūṃ
pūlyāny āvāpayati | trir avichindatūṃ
caturthūṃ kāmāya | 'yenāgnir' iti
pāṇiṃ grāhayati | 'aryamaṇa' ity
agniṃ triḥ pariṇayati | 'sapta many-
ādā' ity uttarato'gneḥ sapta lekḥā
likhati prācyah | tāsu padāny utkrā-
mayati | 'iṣe tvā sumāṅgali prajāvati
susima' iti prathamam | ūrje tvā
rāyasposāya tvā saubhāgyāya tva
sāmrajyāya tvā saṃpade tvā jīvātave
tvā sumāṅgali prajāvati susima iti
saptamaṃ sakḥā sūtapad' bhava' iti |
'ā roha talpaṃ, bhagas tataksa' iti
talpa upaveśayati | upaviṣṭāyāḥ suhṛt
pāda prakṣālayati | prakṣālyamānāv
anumantrayate "imau pādaḥ su-
bhagau suśevau saubhāgyāya kṛṇu-
tām no aghāya |

prakṣālyamānau subhagau supat-
nyāḥ praṇiḥ paśūn dirgham āyus ca
dhatām" iti | "ahaṃ vi śāmi, pra
tva muñcāmi" iti yok'tam vicitṛati |
aparasmīn bhṛtyāḥ saṃrabhante | ye
avanti te baliyāṃsa eva manyante |
'brhaspatiṇā' iti sarvasurabhiḥ ūrṇāy-
rcarcā kāmṇipalapālāsena mūrdhny
āvarati | 'ud yachadhvaṃ, bhagas
tataksa, abhrā' rghn'm' ity ekukayo
t hāpayati | 'prati tiṣṭha' iti prati-
ṣṭhāpayati |

"sukṛṇṣukam rukmaprastaranam"
iti yānam ārohayati | 'emam panthām,
brahmāṇam' ity agrato brahmā
pranadyate | 'mā vidann, anṛkṣarā
adhvānam' ity uktam | 'yedaṃ nūrvā'
i. i. tenānyasyām ūdhāvāṃ vadhū-
yasva daśam catuṣpathe dakṣiṇair
abhi tiṣṭhat | sa ced ubhavoḥ subha-
kāma bhavati 'sūryāvai devebhyaḥ'
ity etām ṛcam japati | 'sam ṛchata
svapatho' navavantaḥ susimākamāv
ubhe virā'āv ubhe suprajāsāv' ity
atikramayato'ntarā brahmāṇam | 'ya
ṛte cid abhiṣṛiṣa' iti yānam saṃ-
prokṣya viniṣkārayati | 'sā mandā-

GoGS.

dakṣiṇena pāṇinā, dakṣiṇaṃ pāṇim
sāṅguṣṭham uttānaṃ grhītvaitāḥ ṣaṭ
pāṇigrahaṇīyā japati "grbhṇāmi te"
iti samāptāsu |

udvahanti prāg udīcyāṃ dīśi yad
brāhmaṇaṃ kulam abhirūpaṃ |
tatrāgnir upasamāhito bhavati |
apareṇāgnim ānaḍuham rohiṭaṃ
carma prāgrivam uttaralomāstīraṃ
bhavati | tasminn enāṃ vāgyatām
upaveśayanti | sā khalv āsta eva
ānakṣtradarśanāt | prokte nakṣatre
ṣaḍ ājyāhutiṃ juhoti 'lekḥāsamdhīṣv'
ity etatprabhṛtibhiḥ | āhuter āhutes
tu saṇipātaṃ mūrdhani vadhvā ava-
nayet | hutvopotthāyopaniṣkramya
dhruvaṃ darśayati | "dhruvam asi
dhruvāhaṃ patikule bhūyāsam amu-
ṣyāsau" iti patināma grhṇīyād ātma-
naś ca | arundhatiṃ ca | 'ruddhāham
asmi' ity evam eva | athainām
anumantrayate 'dhruvā dyaus' ity
etayarcā | anumantritā guruṃ gotre-
ṇābhivādayate | so'syā vāgvisargaḥ |
tāv ubhau tatprabhṛti trirātram
aksāravalanāśināu brahmacāriṇau
bhūmau saha śayīyātām | atrārghyam
ity āhuḥ | āgateṣv ity eke | haviṣyam
annaṃ prathamam pariḥajitam
bhuñjīta | śvobhūte vā samaśaniyam
sthālīpākam kurvīta | tasya devatā
agniḥ prajāpatir viśvedevā anumatir
iti | uddhṛtya sthālīpākam vyūhyai-
kadeśaṃ pāṇinābhīmṛśed 'annapā-
śena maṇinā' iti | bhuktvocchiṣṭaṃ
vadhvai pradāya yathārthaṃ gauṛ
dakṣiṇā |

yānam ārohantyāṃ 'sukīṃskaṃ
śalmalim' ity etām ṛcam japet | adh-

KauGS.

sānā' iti tīrthe loṇaṃ pravridhyati |
'idaṃ su ma' iti mahāvṛkṣeṣu japati |
'somaṅgalir' iti vadhvikṣiḥ prati
japati | 'yā oṣadhaya' iti man.rok-
teṣu | 'ye pitara' iti śmaśāneṣu | 'pra
budhyasva' iti suptāṃ prabodhayet |
'saṃ kāsāyāmi' iti grhasamkāśe
japati | 'ud va ūrmir' iti yānaṃ
saṇiprokṣya vimocayati | 'ut tiṣṭheta'
iti patnī śālāṃ samprokṣati | 'syo-
nam' iti dakṣiṇato valikānāṃ śakṛt-
piṇḍe śmānaṃ nidadhāti | tasyopari
madhyamaḥpalāśe sarpiṣe catvāri
dūrvāgrāni | tam 'ā tiṣṭh' ity āsthā-
pya | 'somaṅgali pratarāṇiḥ priyaṃ,
mā himsiṣṭaṃ, brahmāparam' iti
pratyrcaṇaṃ prapādayati | suhṛt pūrṇa-
kaṃsena pratipādayati | 'aghorā-
caksur' ity agniṃ triḥ pariprayati |
vadā gārhapatyam sūryāyai deve-
bhya' iti mantroktebhyo namaskur-
vatim anumantrayate |

'śarma varma' iti rohitacarmāhar-
antam | 'carma copas' rīthana' ity
upastṛṇantam | 'yam balbajam' iti
balbajam nyasyantam | 'upa etrīhi'
ity upastṛṇantam | 'tad ā rohatu'
ity ārohayati | 'tatropaviśya' ity upa-
veśayati | dakṣiṇottaram upasthaṃ
kurute | 'sujaīṣṭhya' iti kalyāṇa-
nāmānaṃ brāhmaṇāyanam upastha
upaveśayati | 'vi tiṣṭhantām' iti
pramadanāṃ pramāyotthāpayati |
tena bhūtena, tubhyam agre, śum-
bhani, agnir janavin mahyaṃ jāyām
imām adāt; somo vasuvin mahyaṃ
jāyām imām adāt, pūṣā jātivin
mahyaṃ jāyām imām adāt, indraḥ
sahiyān mahyaṃ jāyām inām adāt,
agnaye janavide svāhā, somāya vasu-
vide svāhā, pūṣne jātivide svāhen-
drāya sahiyase svāh' ety āgachataḥ |
'savitā prasavānām' iti mūrdhnoḥ
saṃpātān ānayati | udapātra uttarāṇi |
śumbhanyāñjalyor ninayati | 'tena
bhūtena' iti samaśanam | rasān āśa-
yati sthālīpākam ca | yavānām
ājyamiśrāṇaṃ pūrṇāñjalim juhoti |

'sapta maryādā' iti tīṣṇāṃ prātar
āvapate | 'akṣyau nāv' iti samañjāte |
'mahim ū ṣv' iti talpam āambhayati |

GoGS.

vani catuṣpathān pra'imantrayeta
nadiś ca viṣamāṇi ca mahāvṛkṣān
śmaśānaṃ ca 'mā vidan paripanthi-
naḥ' iti | akṣabhaṅge naddhavimokṣe
yānaviparyāse'nyāsu cāpatsu yam
evāgniṃ haranti tam evopasamā-
dhāya vyāhṛtibhir hutvānyad drav-
yam āhṛtya 'ya ṛte cid abhiśriṣaḥ' iti
ājyaśeṣaṇābhyañjet | vāmadevyam
gītvaroheṭ | prāpteṣu vāmadevyam |
grhāgatāṃ patiputraśilasampannā
brāhmaṇyo'varopyānaḍuḥe carmaṇy
upaveśayanti 'iha gāvaḥ prajāyadhi-
vam' iti | tasyāḥ kumāram upastha ā
dadhyuḥ | tasmai śakaloṭān añjalāv ā
vapcyuḥ phalāni vā | utthāpya kumā-
raṃ dhruvā ājyāhutir juhoty astāv
'iha dhṛtir' iti | samāptāsu samidham
ādhāya yathāvayasam gurūn gotreṇā-
bhivādya yathārtham |

KauGS.

'ā roha talpam' ity ārohayati | 'tatro-
paviśya' ity upaveśayati | 'devā agra'
iti samveśayati | 'abhi tvā' ity abhi-
chādayati | 'saṃ pitarau' iti samā-
veśayati | 'ihemau' iti triḥ samnu-
dāti | madughamaṇim uksa'panīva
'iyam vīrud, amo'ham' iti saṃsprṣa-
taḥ | 'brahma jajñānam' ity aṅgu-
sthena vyacas karoti | 'svonād voner'
ity utthārayati | paridhāpani'yābhyaṃ
ahatenāchādayati | 'brhaspa'ir' iti
śasṇenābhīghārya vrihivāvābhyaṃ
abhinidhāya darbhapīṇūlvā siman-
taṃ vicṛtati | śaṇa-śakalena pari-
veṣṭva tiśro rātriḥ prati suptāste |
anuvākābhyaṃ anvārabdhābhyaṃ
uṇadadhita | 'ihedasātha' ity etayā
śulkam anākṛtya | dvābhvām nivar-
tavati 'iha mama rādhvatām atra
tava' iti | yathā vā manyan'e | 'parā
dehi' iti vādhūyam dadatam anuman-
travate | 'devair dattam' iti prati-
grhnāti | 'apāsmat tama' iti sthānāv
āśajati | 'vāvatiḥ kṛtvā' iti vrajet |
yā me priyatamā' iti vṛksam prati-
chādayati | śumbhanyāplutya | 'ye
antā' ity āchādayati | 'navam vasāna'
ity āvrajati | pūrvāparam yatra
nādhigached 'brahmāparam' iti
kuryāt | gaur dakṣiṇā prativāhaḥ |
'iivam rudanti, yadīme keśina'
iti juhoti | eṣa saurvo vivāhaḥ |
'brahmāparam' iti brāhmvaḥ | āvṛ-
taḥ prajāpatyāḥ prajāpatyāḥ |

Now, in the light of the comparison of the four Gṛhyasūtras belonging to the four Saṃhitās the marriage ceremony boils down to the following points:—

- (1) The bride-groom siezes the hand of the bride.
- (2) He makes her tread on the stone.
- (3) The bride sacrifices the fried grains.
- (4) The bride-groom causes the bride to step round in a north-eastern direction seven steps (saptapadi).
- (5) The bride-groom shows her the pole star (and Arundhati). (wanting in KauGS.)
- (6) A benediction to her by the on-lookers.
- (7) Home-coming of the bride and bride-groom.

Now, for the execution of these seven acts Āśvalāyana uses 21 mantras, Gobhila 55, Pāraskara 87 and Kauśika 131. While Āśvalāyana concerns himself chiefly with these rites, the latter three Gṛhyasūtras split up the ceremonial into details, citing verse or verses for each act, though, in cases, the quoted verse has little to do with the act to which it is alleged to apply.

We may infer from this that the marriage ceremony, which was simple and homely in Āśvalāyana's time, grew more and more pretentious and elaborate in the times of Gobhila, Pāraskara and Kauśika; and with the order of this elaboration should synchronize the chronology of these four Gṛhya-sūtras.

A comparative study of the verses, employed by the four Gṛhya-sūtras may yield important results:—

AśGS.

- agnaye svāhā; common in TS, MS, KS, c'e.
 indrāya svāhā; common in TS, MS, KS, etc.
 praśratave svāhā; found in VS., TS., KS.
 viśvadevebhvaḥ svāhā; nowhere.
 agna āyūṃsi pavase RV. 9, 66, 19; VS. 19, 38; SV. 2, 814; TS. 1, 3, 14, 7; MS. 1, 3, 31; 41, 1; KS. 4, 11, etc.
 agnir rsiḥ pavamānaḥ RV. 9, 66, 20; VS. 26, 9; SV. 2, 869; MS. 1, 5, 1; 66, 10; TA. 2, 5, 2.
 agne navaśva svarāḥ RV. 9, 66, 21; SV. 2, 870; VS. 8, 38; TS. 1, 3, 14, 8; MS. 1, 5, 1; 66, 12; KS. 7, 16.
 prajānate na tvad ctānv anyah RV. 10, 121, 10; AV. 7, 80, 3; VS. 10, 20; TS. 1, 8, 14, 2; MS. 2, 6, 12; 72, 4.
 bhūh svāhā VS. 20, 12; MS. 3, 11, 8; 151, 15; KS. 38, 4; ApMB. 1, 10, 10-13.
 bhuvah svāhā MS. 4, 9, 12; 134, 3; ApMB. 1, 10, 10-13.
 svaḥ svāhā VS. 22, 32; MS. 4, 9, 12; 134, 3; ApMB. 1, 10, 10-13.
 tvam arvama bhavasi (P.) RV. 5, 3, 2; ApMB. 1, 5, 12.
 ṛtam agre prathamam jajñe (SP.) nowhere; but cp.
 ṛtam eva prathamam GG. 2, 1, 1; KG. 14, 6.
 grbhṇāmi te saubhagatvāya hastam RV. X. 85, 36; SMB. 1, 2, 16; ApMB. 1, 3, 3.
 amo'ham asmi sã tvam (SP.) AV. 14, 2, 7 (var.), KS. 35, 18, (var.); imam asmānam ā roha (SP.) SMB. 1, 2, 1.
 aryamanam nu devam (SP.) SMB. 1, 2, 3; ApMB. 1, 5, 7.
 varuṇam nu devam (SP.) nowhere.
 pūṣanam nu devam (SP.) SMB. 1, 2, 4;
 pra tvā muñcāmi varuṇasva pāsāt (P.) RV. X. 85, 24; AV. 14, 1, 19, 58.
 preto muñcāmi nāmutaḥ (P.) RV. X. 85, 25; AV. 14, 1, 17; SMB. 1, 2, 3; ApMB. 1, 4, 5.
 iṣe ekanadi—astayaḥ (SP.) nowhere in this form.
 jivapatnī prajāṃ vindeya (laukika) nowhere.
 pūṣā tveto nayatu hastagrhya (P.) RV. X. 85, 26; ApMB. 1, 2, 8.
 asmanvati riyate sam rabhadhvam (P.) RV. X. 53, 8; AV. 12, 2, 26; VS. 35, 10; TA. 6, 3, 2.
 jivam rudanti vi mayante adhivare (P.) RV. X. 40, 10; AV. 14, 1, 46; cp. jivam ru-ApMB. 1, 1, 6.
 mā ivdan pariṇanthinaḥ (P.) RV. X. 85, 32; AV. 12, 1, 32, 14, 2, 11; SMB. 1, 3, 12.

sumangalir iyam vadhūh (P.) RV. X, 85, 33 ; AV. 14, 2, 28 ; SMB. 1, 2, 14 ; ApMB. 1, 9, 5.
 iha priyam prajayā te sam rdhyatām (P.) RV. X, 85, 27 ; AV. 14, 1, 21 ; ApMB. 1, 9, 4.
 ā nah prajāṃ janayatu prajāpatiḥ (P.) RV. X, 85, 43 ; SMB. 1, 2, 18 ; MS. 2, 13, 23 ; 169, 4 ; KS. 13, 15 ; ApMB. 1, 11, 5.
 aghoracaksur apatighny edhi (iti calasrbhiḥ) RV. X, 85, 44 ; AV. 14, 2, 17 ; SMB. 1, 2, 17 ; ApMB. 1, 1, 4.
 imām tvam indra mīdhvaḥ RV. X, 85, 45 ; SMB. 1, 2, 19 ; ApMB. 1, 4, 6.
 samrāñi śvāsure bhava RV. X, 85, 46 ; SMB. 1, 2, 20 ; ApMB. 1, 6, 6.
 sam añjantu viśve devāḥ (P) RV. X, 85, 47 ; SMB. 1, 2, 15 ; ApMB. 1, 11, 3.

PG.

sādhu bhavān āstām (laukika ?) nowhere.
 varśno'smī samānānām (SP.) nowhere. cp. ahaṃ aṣma AG. 1, 24, 8 ; MG. 1, 9, 8.
 virāo tōho'si virājo doham aśīya ApMB. 2, 9, 12.
 āpaḥ stha yuśmābhīḥ... (laukika ?) nowhere.
 samudraṃ vaḥ ora hinoṃ (SP.) AV. X, 5, 22 (var.) ; ApMB. II, 9, 14, (var.)
 ā māgan vaśasā (SP.) ApMB. II, 9, 12, (var.)
 mitrasva tvā (P.) not in VS: whv by pratka (?) for mi'rasva tvā cak-sasā pratikse cp. TS. 1, 1, 4, 1 ; KS. 1, 4 ; 21, 2.
 devasva tvā (P.) VS. 1, 21 ; cp. ĀG. (I, 19, 12) devasva tvā savi'uh prasve'svinor bāhūbhīḥ pūso hastābhīḥ pratighnāmi ; which does not occur in VS.
 namah śvāvāsyāyānnāśane (PS.) nowhere.
 yan madhuno madhavvam (SP.) • ApMB. 2, 10, 5, (var.)
 yān ma āsye nasoḥ prānaḥ (SP.)

TS. V, 5, 9, 2 ; GB. II, 1, 3, (var.)
 gauḥ (laukika ?)
 mātā rudrānāṃ duhi ā vasū: ām (SP.) RV. VIII, 101, 15 ; SMB. 2, 8, 15 ; ApMB. 2, 10, 9.
 mama cāmuṣya ca... (SP.) nowhere.
 kuruta (laukika ?)
 jarām gacha pari dhatsva vāsaḥ (SP.) nowhere.
 jā akṛntann avayan (SP.) SMB. 1, 1, 5 ; ApMB. 2, 2, 5.
 sam añjantu viśve devāḥ (SP.) cp. under ĀG.
 yad aiśi manasā dūr'm (SP) nowhere.
 aghoracaksur apatighny edhi (SP.) cp. under ĀG.
 somaḥ prathamō vivide (SP.) RV. X, 85, 40 ; ApMB. 1, 2, 1.
 somo'dadad gandharvāya (SP.) RV. X, 85, 41 ; AV. 14, 2, 4 ; SMB. 1, 1, 7 ; ApMB. 1, 3, 2.
 sā niḥ pūṣā śivatamām airava (SP.) nowhere ; but cp. tān pūṣan etc. RV. X, 85, 37 ; AV. 14, 2, 38.
 prajāpataye svāhā VS. 18, 28.
 āghārau { indrāya svāhā VS. 10, 5 ; AV. 19, 43, 6.
 ājyabhāgau { agnaye svāhā AV. 19, 4, 1 ; VS. 10, 5 ; somāya svāhā AV. 19, 43, 5 ; VS. 10, 5.
 vyāhṛtis { bhūh svāhā VS. 20, 12, 23. bhuvah svāhā. svah svāhā VS. 22, 32.
 tvam no agne varuṇasya VS. 21, 3 ; RV. IV, 1, 4.
 sa tvam no agne'vamo bhava VS. 21, 4 ; RV. IV, 1, 5.
 ayās cāno's' anabhiśastipās ca ; not in RV. VS, AV, SV.
 ye te śtān varuna ye śhasram ; ud uttaman varuna pāśim asmat VS. 12, 12 ; RV. 1, 24, 15 ; AV. 7, 82, 3 ; SMB. 1, 7, 10.
 prajāpataye svāhā VS. 18, 28.
 agnaye svistakṛte svāhā ; not in RV., VS, AV, SV.
 ṛtāsāḥ ṛtadhāmānīh VS. 18, 38.
 samhito viśvasāmā VS. 18, 39.
 suṣumnāh sūrvareśmīh VS. 18, 40.
 isiro viśvavyacāḥ VS. 18, 41.
 bhujyuh supamaḥ VS. 18, 42.

prajāpatir viśvakarmā VS. 18, 43.
 sa no bhuvanasya pate VS. 18, 44.
 samudro'si nabhasvān VS. 18, 45.
 yas te agne sūrye rucāḥ VS. 18, 46.
 yā vo devāḥ sūrye rucāḥ VS. 18, 47.
 rucāṃ no dhehi brāhmaṇeṣu VS. 18, 48.
 tat tvā yāmi brahmīnā vandamānah
 VS. 18, 48; RV. I, 24, 11.
 cittam ca cittiś cākūtam ca (SP.) TS.
 3, 4, 4, 1; (var.) MS. I, 4, 14,
 64, 1; (var.) ApMB. I, 10, 9.
 (var.)
 agnir bhūtānām adhipatiḥ TS. 3, 4,
 5, 1.
 indro jyesthānām adhipatiḥ TS. 3,
 4, 5, 1.
 yamaḥ prthivyāḥ TS. 3, 4, 5, 1.
 vāyūr antarikṣasya TS. 3, 4, 5, 1;
 AV. 5, 24, 8.
 sūryo divaḥ TS. 3, 4, 5, 1; AV. 5,
 24, 9. sūrvaś caksusām adhipatiḥ.
 candramā nakṣatrāṇām TS. 3, 4, 5,
 1; AV. 5, 24, 10.
 bṛhaspatir brahmaṇḥ TS. 3, 4, 5, 1.
 mitrāḥ satyānām TS. 3, 4, 5, 1.
 varuṇo'pām TS. 3, 4, 5, 1.
 samudroḥ srotvānām TS. 3, 4, 5, 1.
 annaṇi sāmraivārām TS. 3, 4, 5, 1.
 soma osadhinām TS. 3, 4, 5, 1; AV.
 5, 24, 7. (var.)
 savitā prasavānām TS. 3, 4, 5, 1;
 AV. 5, 24, 1.
 rudraḥ paśūnām TS. 3, 4, 5, 1.
 tvastā rūpānām TS. 3, 4, 5, 1.
 viśnuḥ parva'ānām TS. 3, 4, 5, 1.
 maruto ganānām TS. 3, 4, 5, 1.
 pitarāḥ pitāmahaḥ pare'vare TS. 3,
 4, 5, 1; (var.)
 agnir āitu prathamāḥ (SP.) ApMB.
 I, 4, 7, SMB. I, 1, 10. (var.)
 imām agn's trā'tatām (SP.) SMB. I,
 1, 11; ApMB. I, 4, 8. (var.)
 svasti no agne divā prthivyāḥ (SP.)
 nowhere.
 sugam nṛ panthām pradīśan na ehi
 (SP.) KS. 2, 15. (differs).
 param mṛtvo anu parehi panthām
 (P.) VS. 35, 7; RV. X, 18, 1; AV.
 12, 2, 21; SMB. I, 1, 15.
 aryamaṇam devam (SP.) SMB. I, 2,
 3; cp. under ĀśG.
 iyaṃ nāry upabrūte (SP.) AV. 14, 2,

63; (var.); SMB. I, 2, 2; ApMB.
 I, 5, 2. (var.)
 imān lā'ān āvapāmi (SP.) HG. I,
 20, 3. (var.)
 grbhnami te saub'agatvāya hastam
 (SP.) RV. X, 85, 36; cp. under
 ĀśG.
 amo'ham asmi sā tvam (SP.) AV. 14,
 2, 71 (differs).
 ā rohemam asmānam (SP.); no-
 where in this form.
 sarasvati predam ava (SP.) ApMB.
 I, 3, 5. (var.)
 vas; ān bhūtān samabhavat; no-
 where.
 tubhyam agre pary avahan (SP.)
 RV. X, 85, 38; AV. 14, 2, 1;
 ApMB. I, 5, 3.
 bhṛgāya svāhā VS. 10, 5.
 pra'apataye svāhā VS. 18, 28.
 ckam iṣe viśnuḥ tvā nayatu TS. 3, 2,
 6, 1; TB. 3, 7, 7, 11; SMB. I,
 2, 6; ApMB. I, 3, 7.
 dve ūrje vi- TB. 3, 7, 7, 11; SMB.
 I, 2, 7; ApMB. I, 3, 8.
 trīṇi rāvaspoṣāya viśnuḥ; nowhere;
 SMB. I, 2, 8; ApMB. I, 3, 9;
 trīṇi vra'āya.
 catvāri māvobhavāya vi- TB. 3, 7,
 7, 11; SMB. I, 2, 9; ApMB. I,
 3, 10.
 pañca paśubhyaḥ TB. 3, 7, 7, 11;
 SMB. I, 2, 10; ApMB. I, 3, 11.
 saḍ rtubhyaḥ ApMB. I, 3, 11;
 (SMB. I, 2, 11 saḍ rāvas-)
 sakhe saptapadā bhava- nowhere in
 this form.
 Anah śivāḥ śivatamāḥ; nowhere.
 āpo hi sthā mayobhavaḥ VS. 11,
 50; RV. X, 9, 1; AV. I, 5, 1;
 SV. 2, 1187.
 yo vaḥ śivatamo rasaḥ VS. 11, 51;
 RV. X, 9, 2; AV. I, 5, 2; SV.
 2, 1188.
 tasmā aram gamāma vaḥ VS. 11, 52;
 RV. X, 9, 3; AV. I, 5, 3; SV.
 2, 1189.
 tac caksur devahitam VS. 36, 24;
 RV. VII, 66, 16.
 namṛ vrate te hṛdavaṃ dadhāmi
 (SP.) TMB. I, 2, 21.
 sumahgalir iyaṃ vadhūḥ (SP.) cp.
 under ĀśG.

- iha gāvo niśidantu HG. 1, 22, 9.
 dhruvam asi dhruvam tvā paśyāmi ;
 nowhere.
 iha ratir iha ramadhvam VS. 8, 51.
 ā tvāhāsam VS. 12, 11 ; RV. X.
 173, 1 ; AV. 6, 87, 1.
 r̥tam eva prathamam TB. 1, 5, 5, 1 ;
 cp. r̥tam agre prathamam jajñe
 under ĀSG.
 kāma veda te nāma SMB. 1, 1, 2.
 imam ta upasthani madhunā saṃ
 sr̥jāmi SMB. 1, 1, 3
 agniṃ kravyādām akṛṇvan guhā-
 nāḥ SMB. 1, 1, 4.
 yā akṛntann avayan yā atanvata
 SMB. 1, 1, 5.
 pari dhatta dhatta vāsasainām SMB.
 1, 1, 6.
 somo dadad gandharvāya SMB. 1, 1.
 7 ; cp. under PGS.
 pra me pṛthānāḥ panthāḥ kalpatām
 SMB. 1, 1, 8.
 prāsvāḥ patiyānāḥ panthāḥ kalpatām
 SMB. 1, 1, 9.
 agniṃ etu prathamā devatābhāḥ SMB.
 1, 1, 10 ; cp. agniṃ aitu under PGS.
 imām agniṃ trāyatām gārhapatyāḥ
 SMB. 1, 1, 11 ; cp. under PGS.
 dyaus te pṛsthāṃ rakṣatu SMB. 1,
 1, 12.
 mā te gṛhesu niśi ghoṣa utthāt SMB.
 1, 1, 13 ; ApMB. 1, 4, 9.
 aprajasyam pautramṛtyam SMB. 1,
 1, 14 ; ApMR. 1, 4, 11. (var.)
 paraitu mṛtyur amṛtam mā ā gāt
 SMB. 1, 1, 15 ; AV. 18, 3, 62.
 bhūḥ svāhā VS. 20, 12, 23.
 bhuvāḥ svāhā.
 svāḥ svāhā VS. 22, 32.
 bhūr bhuvāḥ svāḥ svāhā ; nowhere.
 imām aśmānam ā roha SMB. 1, 2, 1 ;
 cp. ā rohemam and ā tiṣthemam
 aśmānam.
 iyaṃ nāry upabrūte SMB. 1, 2, 1 ; cp.
 under PGS.
 arvamaṇam nu devam cp. under ĀSGS.
 pūsaṇam nu devam ..
 kanvalā pīṭbhyāḥ patilokaṃ yatī
 SMB. 1, 2, 5 ; ApMB. 1, 4, 4.
 ekam iṣe viṣṇuṃ tvā nayatu SMB.
 1, 2, 6 ; cp. under PGS.
 dve ūrje vi- SMB. 1 ; 2, 7. ..
 atriṇi vratāya vi- SMB. 1, 2, 8. ..
- catvāri māyobhavāya SMB. 1, 2, 9. ..
 pañca paśubhyāḥ SMB. 1, 2, 10. ..
 śaḍ rāyasposāya SMB. 1, 2, 11. ..
 sapta saptabhyo hotrābhyāḥ SMB.
 1, 2, 12.
 sumāṅgalir iyaṃ vadhūḥ ; cp. under
 PGS.
 sam añiantu viśve devāḥ ; cp. under
 ĀSGS.
 gr̥bhñāmi te saubhagatvāya ; cp.
 under ĀSGS.
 aghoracaksur apatighny edhi ; cp.
 under ĀSGS.
 ā naḥ prajāṃ janayatu ; under ĀSGS.
 imāṃ tvam indra mīdhvaḥ ..
 samrāñi śvasure bhava ..
 mama vrata te hṛdayaṃ dadhāu ; cp.
 under PGS.
 lekḥāsaṃ dhiṣu pakṣmasu SMB. 1, 3, 1.
 keśesu yac ca pāpakam SMB. 1, 3, 2.
 śīlesu yac ca pāpikam SMB. 1, 3, 4.
 ārokesu ca danteṣu .. 1, 3, 4.
 ūrvor upasthe jaṅghayoh SMB. 1, 3, 5.
 yāni kāni ca ghorāni .. 1, 3, 6.
 dhruvam asi dhruvāham ; nowhere ;
 cp. under PGS.
 dhruvā dyaus dhruvā pṛthivī SMB
 1, 3, 7 ; RV. X, 173, 4 ; AV. 6,
 88, 1.
 annapāśana maṇinā SMB. 1, 3, 8.
 yad etad dhṛdayaṃ tava SMB. 1, 3, 9.
 annam prāṇasya śaḍviṃśaḥ SMB.
 1, 3, 10.
 su kimpukam śalmalim SMB. 1, 3,
 11 ; RV. X, 85, 20 ; AV. 14, 1,
 61 ; ApMB. 1, 6, 4.
 mā vidan paripanthināḥ SMB. 1, 3,
 12 ; RV. X, 85, 32 ; AV. 12, 1, 32,
 14, 2, 11 ; ApMB. 1, 6, 10.
 ya r̥te cid abhiśrisaḥ SV. 1, 244 ; RV.
 VIII, 1, 12 ; AV. 14, 2, 47.
 iha gāvaḥ prajāyadhvam. SMB. 1, 3,
 12 ; AV. 20, 127, 10 ; ApMB. 1, 9,
 1.
 iha dhṛtir iha svadhṛtiḥ SMB. 1, 3, 14.

KauGS.

- satyenottabhitā bhūmiḥ AV. 14, 1,
 1 ; RV. X, 85, 1.
 pūrvāparam carataḥ AV. 14, 1, 23 ;
 RV. X, 85, 18.

- yuvam bhagam AV. 14, 1, 31.
 brahmaṇaspate „ 14, 1, 31.
 devā agre ny apadyanta patnīh AV. 14, 2, 32.
 ut tiṣṭheio viśvāvaso AV. 14, 2, 33.
 apasaraḥ sadhamādau mudanti AV. 14, 2, 34.
 namo gandharvasya AV. 14, 2, 35.
 rāyā vayan sumanasah AV. 14, 2, 36.
 anṛkṣarā rjavah santu panīh AV. 14, 1, 34; RV. X, 85, 23.
 yo anidhmo didayat AV. 14, 1, 37; RV. X, 30, 4.
 idam ahaṃ ruśantaṃ grāmam AV. 14, 1, 38.
 yo bhadro rocanaḥ AV. 14, 1, 38.
 āsyai brāhmaṇāḥ snapanīh AV. 14, 1, 39.
 aryaṃnam yaśmāthe AV. 14, 1, 17.
 pra tvā muñcāmi AV. 14, 1, 19; RV. X, 85, 24.
 uśatḥ kanyalā imāḥ AV. 14, 2, 52.
 bṛhaspatināvasṛṣṭām AV. 14, 2, 54, 55, 56, 57, 58.
 yad āsandyām upadhāne AV. 14, 2, 65.
 yac ca varco akṣeṣu AV. 14, 1, 35.
 ya:hā sindhur nadinām AV. 14, 1, 43.
 yad duskṛtam yac chamalam AV. 14, 2, 66.
 yā akrītann avayan yāś ca tatnīre AV. 14, 1, 45; cp. under PGS.
 tvaṣṭā vāso vy adadīāt AV. 14, 1, 53.
 kṛtrimaḥ kāṅkataḥ AV. 14, 2, 68.
 kṛtāyāmam; not even in AV.
 āsāsānā saumanasam AV. 14, 1, 42.
 saṃ tvā nahyāmi payasū AV. 14, 2, 70.
 iyaṃ vīrut AV. 7, 56, 2.
 bhagas tveto nayatu hastagrhya AV. 4, 1, 20; cp. pūṣā tveto under AśGS.
 śaṃ te hiraṇyam AV. 14, 1, 40.
 aṅgādaṅgād vayan asyāḥ AV. 14, 2, 69.
 syonam dhruvam praṇyāyāi dhīrayāmi AV. 14, 1, 47.
 tam ā tiṣṭhānumādya suvarcāḥ AV. 14, 1, 47.
 iyaṃ nāry upabrūte; cp. under. PGS.
 yenāgnir asyā bhūmyāḥ AV. 14, 1, 48.
 aryaṃne agniṃ paryehi pūṣan AV. 14, 1, 39.
 sapta maryādāḥ kavayas tatakṣuḥ AV. 5, 1, 6; RV. X, 5, 6.
 iṣe tvā—susime; nowhere.
 ūrje tvā— „
 rāvaspāya tvā „
 subhagāya tvā— „
 sāmrajyāya tvā— „
 saṃpade tvā—VS. 15, 8, but this is not meant.
 jīvātave tvā; nowhere.
 ā roha talpaṃ sumanasyamānā AV. 14, 2, 31.
 bhagas tatakṣa AV. 14, 1, 60.
 mau pādaḥ subhagau (SP.); nowhere.
 ahaṃ vi syāmi mayi rūpam asya AV. 14, 1, 57.
 pra tvā muñcāmi varuṇasya pāsāt AV. 14, 1, 58; cp. AśGS.
 ud vachadhvam AV. 11, 1, 59.
 abhrātṛgṇīṃ varuṇa AV. 14, 1, 62.
 prati tīṣṭha virāḍ asi AV. 14, 2, 15.
 su kīṇśukaṃ śīmalim; cp. GoGS.
 rukmaprastaranāṃ vahyaṃ AV. 14, 2, 30.
 emāṃ panthām arukṣāma AV. 14, 2, 8.
 brāhmāparam yuyjatām AV. 14, 1, 64.
 mā vidan paripanthinah AV.; cp. GGS.
 yedaṃ pūrvāgan AV. 14, 2, 74.
 sūryāvai devēbhyah AV. 14, 2, 46; RV. X, 85, 17.
 sam rchata-suprajasau; not even in AV.
 va rīte cid abhiśṛṣaḥ; cp. GGS.
 sā mandasānā manasā śivena AV. 14, 2, 6.
 idam su me naraḥ śṛṇuta AV. 14, 2, 9.
 sumāṅgalir iyaṃ vadhūḥ; cp. AśGS.
 yā osadhayo vā nadyah AV. 14, 2, 7.
 ye pitaro vadhūdarśāḥ AV. 14, 2, 73.
 pra budhyasva subudhā AV. 14, 2, 75.
 saṃ kāsāyāmi vahatum AV. 14, 2, 12.
 ud va ūrmīh AV. 14, 2, 16; RV. III, 33, 13.

ut tiṣṭhetāḥ kim ichantīdam ā gāh AV. 14, 2, 19.	mahim ū ṣu mātaraṃ suvratānām 7, 6, 2.
syonaṃ dhruvaṃ prajāyai AV. 14, 1, 47.	abhi tvā manuṣātēna 7, 37, 1.
sumāṅgali pratarāṇi gr̥hānām AV. 14, 2, 26.	saṃ pitarāv ṛtviye sṛjethām 14, 2, 37.
iha priyaṃ prajāyā te—cp. ĀSGS.	ihamāv indra saṃ nuda 14, 2, 64.
mā himsiṣṭaṃ kumāryam AV. 14, 1, 63.	iyaṃ viruṇ madhujātā 1, 34, 1.
aghoracakṣur apatighny edhi AV. 14, 2, 17; cp. ĀSGS.	amo'ham asmi sā tvam cp. ĀSGS.
śarma varmaitad ā hara AV. 14, 2, 21.	brahma jajñānaṃ prathamam pura- stāt 4, 1, 1; SV. 1, 321; VS. 13, 3
carma copa sṛṇṇthana AV. 14, 2, 22.	syonād yoner adhibudhyamānau 14, 2, 43.
yaṃ balbajaṃ nyasyatha AV. 14, 2, 22.	br̥haspatiḥ prathamam sūryāyāḥ 14, 1, 55.
upa sṛṇṇi balbajam AV. 14, 2, 23.	somenādityā balinaḥ 14, 1, 2.
tad ā rohatu suprajāḥ AV. 14, 2, 22.	ihed asātha na paro gamātha 14, 1, 32.
tatropaviśya suprajāḥ 14, 2, 23.	iha mama rādhyatām atra tava; not even in AV.
sujaisthyo'bhavat 14, 2, 24.	parā dehi sāmulyam 14, 1, 25; RV. 10, 85, 29.
vi tiṣṭhantāṃ mātūr asyā upasthāt 14, 2, 25.	devair dattaṃ manunā sākam etat 14, 2, 41.
tena bhūtena; not even in AV.	apāsmat tena uchatu 14, 2, 48.
tubhyam agre pary avahan; cp. PGS.	yāvatiḥ kṛtyā upavāsane 14, 2, 49.
śumbhai dyāvāprthivi 14, 2, 45.	yā me priyatamā tanūḥ 14, 2, 50.
agnir janavit—adāt; nowhere.	ye antā yāvatiḥ sicāḥ 14, 2, 51.
agnaye janavide svāhā ApMB. 1, 4, 3.	navam vasānaḥ surabhiḥ suvāsāḥ 14, 2, 44.
saviā prasavānām 5, 24, 1.	jīvaṃ rudanti vimayante adhware 14, 1, 46; RV. 10, 40, 10.
tena bhūtena haviśā 6, 78, 1.	yadime keśino janāḥ 14, 2, 59.
akṣyaṇ nau madhusaṃkāśe 7, 36, 1.	

A scrutiny of the above table shows that out of the total of 21 verses, employed by the Āśvalāyana-Gṛhya in the marriage ceremony only 14 are found in the RV., 3 only in MBr., and the other three—and these are the very soul of the whole rite—do not occur in any of the Saṃhitās. The 14 verses, occurring in the RV., are all, without exception, found in the 10th book, which is universally admitted to be a later addition. Now, the central point in the marriage ceremony in India has ever been the rite of *saptapadi*, but the formula with which this act of taking seven steps is solemnized is uniformly set, in all the Gṛhyas in prose and does not occur in any of the four Saṃhitās; and this, when viewed in the light of the dictum, laid down above that “the earlier the form of a gr̥hya ceremonial the simpler and less elaborate is its execution” should suggest that in pre-Gṛhyasūtra times the marriage ceremony, among the Indian Aryans was a simple and homely

affair, solemnized, if at all, by prose formulas, not at all requiring embellishment in the form of Vedic poetry, which was more or less, reserved for the mystic and higher ceremonial of the *śrauta* type; and it was, indeed, in post-Saṃhitic period that the priests, actuated by the desire of meticulously religionizing all details of life, thought of elaborating and decking out this ceremony with Vedic verses, some gleaned from their respective Saṃhitās, and others either borrowed from other Saṃhitās or composed specially for this purpose.

Similarly, out of the total of 87 verses, employed by Pāraskara in this ceremony only 31 occur in the Vājasaneyi-Saṃhitā, and 32 are not found in RV., VS., SV. and AV.; but some of these occur in TS., TB., or KS. Now, the number 87 is slightly more than quadruple of the number of verses used by Āśvalāyana; and obviously actuated by the motive "that the larger the number of Vedic verses employed in a rite the greater is its solemnity" the author or authors of the Vājasaneyi-Gṛhya drew from their own Saṃhitā, what they could find of interest therein, and not satisfied with the number of verses they drew from that floating mass of verses, which though not early Vedic,—and this is indicated by their metrical peculiarities—proved in course of time to be a veritable store-house for the compilers of the different Gṛhya-Mantrapāṭhas, such as the Apastamba-Mantrapāṭha and Mantra-Brāhmaṇa.

The author of Gobhila-sūtra employs 55 verses, out of which only one is found in the SV. but 48 occur in the Mantrabrāhmaṇa, a collection of verses designed to accompany the various domestic rites.

Out of the total of 131 verses, cited by Kauṣika for the marriage ceremony, 111 are found in the AV., but here again the case is analogous to the Gobhila, inasmuch as the AV. is primarily designed to work out domestic *tantra* and though coeval with or even anterior to the RV. in its contents it is decidedly exterior to it in its composition.

That domestic rites in their original form had little to do with the Vedic verses is vaguely hinted by Āpastamba, who says:—

“atha karmāṇi ācārād yāni grhyaute udagayanapūrvapakṣāhaḥpunyā-heṣu kāryāṇi yajñopavitā” || (I. 1. 1-3).

“The grhya rites were so called in contrast with *śrauta* rites, which are

known from Śruti, gṛhya rites were known from customary usage ; the ultimate authority for these rites is not Vedic texts, but custom."

That these rites, having little to do with the Śruti in the original, came, at a later stage to be associated with that floating mass of verses, referred to above, may be the meaning of Karka who, while commenting on the above sūtra, says:—

"pratyakṣā hi śrūtaṃ śrauteṣu, smārte ca punaḥ kartṛsāmānyād anumeyāḥ śrūtaṃ ||"

"For śrauta rites, there are perceptible Śrutis ; for smārta (= gṛhya) rites the Śrutis are known (to have been perceptible in older times only) by inference from the fact that both śrauta and smārta rites are practised by the same people (and thus both classes of rites must have equal authority).

To this Jayarāma adds:—

"smārtānām api veda-mūlakatvam uktam bhāṭṭaiḥ ||"

"The Bhāṭṭas have taught that the smārta rites also have Veda for their seat of authority."

Saṅkhāyana I. 6-17:—

jāyām upagrahiṣyamāṇo' *nykṣarā* iti varakān gachato'numantrayato' bhigamene puṣpaphalayavān ādāyodakumbhaṃ cā 'yam ahaṃ bho' iti triḥ procyodite prānūmkhā gṛhyā(h) pratyūmkhā āvahanā gotranāmāny anukīrtayantaḥ kanyā (m ?) varayanty ubhayato rucite pūrṇapātrīm abhimṛśanti puṣpākṣataphalayavahiranyamiśrām | *anādhṛṣṭam* asv anādhṛṣyaṃ devānām ojo' nabhiṣasty abhiṣastipāḥ | anabhiṣaste'nyam aṅjasā satyam upa geṣaṃ suvite mā dhā ity ā *naḥ* prajāṃ iti kanyāyā ācārya utthāya mūrdhani karoti *prajāṃ* tvayi dadhāmi paśūṃs tvayi dadhāmi tejo brahmarvarcasam tvayi dadhāmi ||6||

pratiśrute juhōti caturasaṃ gomayena sthaṇḍilam upalipya pūrvayor vidiśor dakṣiṇaṃ prācīm pitrya uttarāṃ daive prācīm evaika udakṣaṇsthāṃ madhye lekhaṃ likhitvā tasyai dakṣiṇata upariṣṭād ūrdhvām ekām madhya ekām uttarata ekām tā abhyukṣyāgniṃ praṇiyābhi manasā śive-nāyam *astu* saṃgamano vasūnām mā no hiṃsiḥ sthaviraṃ mā kumāram, śaṃ no bhava dvipade śaṃ catuṣpada ity agniṃ praṇiya tūṣṇīṃ vā pradakṣiṇam agneḥ samantāt pāṇinā sodakena triḥ pramārṣti tat samūhanam ity ācakṣate sakṛd apasavaṃ pitrye ||7||

atha paristaraṇam | prāgagraiḥ kuśaiḥ paristṛṇāti trivṛt pañcavṛd vā

purastāt prathamam atha paścān mūlāny agraiḥ prachādayati | sarvāś cāvṛto dākṣiṇataḥ pravṛttaya udakṣaṁsthā bhavanti dākṣiṇato brahmāṇaṁ pratiṣ-
 thāpya *bhūr* bhuvāḥ svar iti sumanobhir alaṁkṛtyottarataḥ praṇītāḥ praṇīya
ko vaḥ praṇayatīti savyena kuśān ādāya dākṣiṇenāpanauti | dākṣiṇam
 jānv ācya savyam pitryenājyāhutiṣu nityam paristaranaṁ nityāhutiṣu
 ceti māṇḍūkeyāḥ kuśataruṇe aṣṣame avichinnāgre anantargarbhe prādeśena
 māpayitvā kuśena chinatti *pavitre stha* iti dve trīṇi vā bhavanti prāgagre
 dhārayan *vaiṣṇavyāv* ity abhyukṣya kuśataruṇābhyām pradākṣiṇam agniṁ
 triḥ paryukṣya, *mahinām* payo'sity ājyasthālim ādāyeṣe tvety adhiṣṛity-
 orje tvety udag udvāsyaodagagre pavitre dhārayann aṅguṣṭhābhyām copakani-
 ṣṭhikābhyām cobhayataḥ pratigrhyordhvāgre prahve kṛtvājye pratyasyati |
savitur *tvā* prasava utpunāmy achidreṇa pavitreṇa vasoḥ sūryasya raśmibhir
 ity ājyasamskāraḥ sarvatra | nāsamskṛtena juhuyāt sruve cāpaḥ *savitur* va iti
 tāḥ praṇītāḥ prokṣaṇiś ca ||8||

sruvaḥ pātram arthalakṣaṇagrahaṇam | savyena kuśān ādāya dākṣi-
 ñena mūle sruvaṁ *viṣṇor* hasto'sīti sruvenājyāhutir juhoty uttarapaścārdhād
 agner ārabhyāvichinnam dākṣiṇato juhoti *tvam* agne pra matir iti dākṣiṇa-
 paścārdhād agner ārabhyāvichinnam uttarato juhoti *yasyeme* himavanta ity
 āgneyam uttaram ājyabhāgaṁ savyaṁ dākṣiṇaṁ madhye'nyāhutayo' *gnir*
 janitā sa me'mūṁ jāyāṁ dadātu svāhā *somo* janimān sa māmuyā janimantaṁ
 karotu svāhā, *pūṣā* jñātīmānt sa māmuṣyai pitrā mātṛā bhṛātṛbhir jñātīman-
 taṁ karotu svāheti | nājyāhutiṣu nityāv ājyabhāgau sviṣṭakṛc ca nityāhutiṣu
 ceti māṇḍūkeyā mahāvyaḥṛtisarvaprāyaścittaprajāpatyāntaram etad āvāpa-
 sthānam ājye haviṣi savye pāṇau ye kuśās tān dākṣiṇenāgre saṁgrhya mūle
 savyena tṛṣām agraṁ sruve samanakti madhyam ājyasthālyām mūlaṁ cātha
 cet sthālīpākeṣu sruvāgraṁ madhyaṁ sruve mūlam ājyasthālyām tān
 anuprahṛtyā *agner* vāso'sīti tisraḥ samidho'bhyādhāya yathoktaṁ paryukṣanaṁ
 anāmnātamantrāsv ādiṣṭadevatāsu *amuṣyai* svāhāmuṣyai svāheti juhuyāt
 svāhākāreṇa śuddhena vyākhyātaḥ pratiśrute homakalpaḥ ||9||

prakṛtir bhūtikarmaṇām sarvāsām cājyāhutinām śākhāpaśūnām caru-
 pakayajñānām ca | ta ete prayajā ananuyajā anilā anigadā asāmidhenikāś
 ca sarve pakayajñā bhavanti | tad api ślokaḥ :—

huto'gnihoṭrahomeṇāhuto balikarmaṇā |

prahutaḥ pitṛkarmaṇā prāśīto brāhmaṇe hutaḥ ||

anūrdhvaññur vyūḍhajānūr juhuyāt sarvadā haviḥ |
 na hi bāhyahutaṃ devāḥ pratigrhṇanti karhi cit ||
 raudraṃ tu rākṣasaṃ pitryam āsuram cābhicārikam |
 uktvā mantraṃ spṛśed apa ālabhyātmānam eva ca ||10||

athaitāṃ rātrīm śvas tṛtīyāṃ vā kanyām vakṣyantīti tasyām rātryām
 atīte nīśākāle sarvausadhiphalottamāḥ surabhimiśraiḥ saśiraskām kanyām
 āplāvya raktam ahataṃ vā vāsaḥ paridhāya paścād agneḥ kanyām upaveśyā-
 nvārabdhāyām mahāvyaḥṛtibhir hutvājyāhutir juhoty *agnaye* somāya praja-
 pataye mitrāya varuṇāyendrāyāi gandharvāya bhagāya pūṣṇe tvaṣṭre brhas-
 pataye rājñe pratyaniḥkēti | catasro'sṭau vāvidhavāḥ śākapinḍibhiḥ surayā-
 nnena ca tarpayitvā caturā nartanaṃ kuryur etā eva devatāḥ puṃso vaiśrava-
 ṇam iśānaṃ cāto brāhmaṇabhojanam ||11||

snātaṃ kṛtamaṅgalaṃ varam avidhavāḥ subhagā yuvatyāḥ kumāryai
 veśma prapādayanti | tāsām apratikūlah syād anyatrābhakṣyapātakabhyas
 tābhir anujñāto'thāsyai vāsaḥ prayachati *raibhy* āsīd iti *cittir* ā upabarhaṇam
 ity āñjanakośam ādatte | *sam* añjantu viśve devā iti samañjaniyā | *yatheyam*
 śacīṃ vāvātāṃ suputrāṃ ca yathāditim | avidhavām cāpālām evaṃ tvām iha
 rakṣatād iyam iti dakṣiṇe pāṇau śalalīm trivṛtaṃ dadāti *rūpaṃrūpaṃ* ity āda
 rṣaṃ savye raktakṣṇam āvikam kṣaumaṃ vā tarimaṇim pratisaram jñātayo'
 syā badhnanti *nīlalahitam* iti | *madhumafīr* oṣadhīr iti madhūkāni badhnāti |
 vivāhe gām arhayitvā grheṣu gām te mādhparkikyau paścād agneḥ
 kanyām upaveśyānvārabdhāyām mahāvyaḥṛtibhis tistro juhōti samastābhis
 caturthūṃ prati *yetaitasyām* codanāyām evam anādeṣe sarveṣu bhūṭikarmasu
 purastāc copariṣṭāc caitābhir eva juhuyāt ||12||

samrājñi śvaśure bhaveti pitā bhrātā vāsyāgreṇa mūrdhani juhōti
 sruveṇa vā tiṣṭhann āsināyāḥ prāṇmukhyāḥ pratyāṇmukho *grbhṇāmi* te
 saubhagatvāya hastam iti dakṣiṇena pāṇinā dakṣiṇam pāṇiṃ grhṇāti sāṅguṣ-
 ṭham uttānenottānaṃ tiṣṭhann āsināyāḥ prāṇmukhyāḥ pratyāṇmukhaḥ pañca
 cottarā japitvā, *amo'ham* asmi sā tvam sā tvam asy amo'ham dyaur ahaṃ
 pṛthivī tvam ṛk tvam asi sāmāhaṃ sā mām anuvratā bhava tāv eha vivahā-
 vahai prajāṃ prajanayāvahai putrān vindāvahai bahūṃs te santu jaradaṣṭaya
 ity udakumbhaṃ navam *bhūr* bhuvāḥ svar iti pūrayitvā puṇnamno vṛkṣasya
 sakṣirānt sapalāśānt sakusān opya hiraṇyam iti caike taṃ brahmacāriṇe
 vāgyatāya pradāya prāgudīcyām diśi tā stheyāḥ pradakṣiṇā bhavanty āsmā-
 naṃ cottarata upasthāpyehi sūnarīty utthāpya *eky* āsmānam ā tiṣṭhās-
 meva tvam sthīrā bhava | abhi tiṣṭha pṛtanyataḥ sahasva pṛtanāyata iti

dakṣiṇena prapadenāśmānam ākramya pradakṣiṇam agniṃ paryāñīya tenaiva mantreṇa dvitiye vasaṇaṃ pradāya lājāṃ chamipalāśamīśrāṃ pitā bhrātā vāsyā añjalāv āvapaty upastaraṇābhīghāraṇaṃ pratyabhīghāraṇaṃ cājyena tāṃ juhōti ||13||

iyam nāry upabrūte lājāṃ āvapantikā śivā jñātibhyo bhūyāsaṃ ciraṃ jīvatu me patiḥ svāheti tiṣṭhanti juhōti | patir mantram japaty aśmakramaṇādy evaṃ dvitīyam evaṃ tṛtīyaṃ tūṣṇīm kāmēna caturthaṃ prāg ūdīcyāṃ diśi sapta padāni prakramayaśiṣa *ekapady* ūrje dvipadī rāyaspoṣāya tṛipady āyobhavyāya catuṣpadī paśubhyaḥ pañcapady ṛtubhyaḥ satpadi śakhā saptapadi bhaveli | tāny adbhīḥ śamayaty *āpo hi śthīyā*bbhis tisrbhīḥ stheyābbhir mārjayitvā mūrdhany abhiśicya *gām* dadānīty *āha* brāhmaṇebhyaḥ kiṃ cid dadyāt sarvatra sthālīpākādiṣu karmasu sūryaṃ viduṣe vādhyāṃ (cp. RV. X. 85. 34) brāhmaṇasya varo grāmo rājanyasyaśvo vaiśyasyādhirathaṃ śataṃ duhitṛmate yājñikebhyo'śvaṃ dadāti ||14||

pra tvā muñcāmīti tṛcaṃ grhāṇ pratitiṣṭhamānāyāṃ *jīvaṃ* rudantīti prarudantyāṃ atha rathākṣasthāyāñjanaṃ patnī kurate'ksann amīmadantcetyetayā sarpiṣā *śuci* te cakre *dve* te cakre iti caitābhyāṃ cakrayoḥ pūrvayā pūrvam uttarayottaram usrau ca *khe* rathasyetyetayā phalavato vṛkṣasya śamyā garteṣv ekaikāṃ vayāṃ nikhāya nityā vābhimantryāthosrau yuñjanti | *yuktas* te astu dakṣiṇa iti dvābhyāṃ *śukrāv* anaḍvāhāv ityetenārdharcena yuktāv abhimantryātha yadi rathāṅgaṃ viśīryeta chidyeta vāhitāgner grhāṇ kanyāṃ prapādyābhi *vyayasva* khadirasyetyetayā paridadyāt *tyaṃ* cid aśvam iti granthīṃ *svasti* no mimītām iti pañcarcaṃ japati *sukimśukam* iti ratham ārohantyāṃ *mā vidan* paripanthina iti catuṣpathe *ye vadhva* iti śmaśāne *vanaspatē* śatavalśa iti vanaspatāv ardharcaṃ japati *sutrāmāṇam* iti nāvam ārohantyāṃ *aśmanvañti* nadīṃ tarantyāṃ api vā yuktenaivod *va ūrmir* ity agādhe prekṣaṇaṃ *ceha priyam* iti sapta grhāṇ prāptāyāḥ kṛtāḥ parihāyya ||15||

ānaḍuham ity uktāṃ tasminn upaveśyānvārabdhāyāṃ patīś catasro juhōty *agninā* devena pṛthivīlokēna lokānām ṛgvedēna vedānāṃ tena tvā śamayāmy asau svāhā, *vāyunā* devenāntarikṣalokēna lokānām yajurvedēna vedānāṃ tena tvā śamayāmy asau svāhā, *sūryeṇa* devena dyaurlokēna lokānāṃ sāmavedēna vedānāṃ tena tvā śamayāmy asau svāhā, *candrene* devena diśāṃ lokēna lokānāṃ brahmavedēna vedānāṃ tena tvā śamayāmy asau svāhā bhūr yā te patighny alakṣmī devaraghnī jāragnī tā(ṃ) karomy

asau svāheti vā prathamayā mahāvyaḥrtyā prathamopahitā dvitīyayā dvitīyā
tṛtīyayā tṛtīyā samastābhiś caturthī, *aghoracakṣur* ity ājyalepena cakṣuṣi
vimṛjita, *kayā* naś citra iti tiṣṭbhiḥ keśāntān abhimṛśyeta tyā daivya bhiṣajeti
catasro'nudrutyaṅte svāhākāreṇa mūrdhani saṁsṛāvam atra haikē kumāram
utsaṅgam ānayanty ubhayataḥ sujātam ā te yonim ity etayāpi vā tūṣṇīm
tasyāñjalau phalāni datvā puṇyāhaṁ vācayati paṁsavatīha bhavatūhaiva
stam iti sūktasēṣeṇa gṛhaṇ prapādayanti ||16||

dadhikrāvṇo akāriṣam iti dadhi saṁpibeyātāṁ vāgyatāv āsitām ādhru-
vadarśanād astamite dhruvaṁ darśayati *dhruvaidhi* poṣyā mayīti, *dhruvam*
paśyāmi prajāṁ vindeyati brūyāt trirātram brahmacaryaṁ careyātām adhaḥ
śayīyātām dadhyodanaṁ saṁbhuñjīyātāṁ *ṣibatam* ca tṛpṇutāṁ ceti tṛcena
sāyaṁprātara vaivāham agniṁ paricareyātām *agnaye* svāhāgnaye sviṣṭakṛte
svāheti *pumāṁsau* mitrāvaruṇau pumāṁsāv aśvināv ubhau | pumān indraś
cāgniś ca pumāṁsaiḥ vartatāṁ mayi svāheti pūrvā garbhakāmā daśarātram
avipravasah ||17||

anṛkṣarā rjavaḥ santu panthāḥ RV
X. 85, 23; AV. 14, 1, 34; ApMB.
I, 1, 2.

anādhṛtam asy anādhṛsyam VS. 5,
5; TS. 1, 2, 10, 2; MS. 1, 2, 7;
16, 13; KS. 2, 4 all with variants.

ā naḥ prajāṁ RV. X. 85, 43; found
in MS., KS., SMB., ApMB.

prajāṁ tvayi dadhāmi- nowhere else.
ayam astu saṁgamano vasūnām „

(Oldenberg begins the mantra
with *agnim praṇiya*, which is
wrong, cp. Concordance with
agnim praṇayāmi manasā iti).

śaṁ no bhava dvipade śaṁ catuṣpade
RV. VII, 54, 1; also in AV., MS.,
SMB., ApMB.

bhūr bhuṣṇ svāh—common.

ko vaḥ pra ṇayati *laukika*?

pavitre stho vaiṣṇavyau VS. I. 12.

mahināṁ payo'si VS. 1, 20; also in
TS., KS., SB.

iṣe tvorje tvā VS. 1, 1; also in MS.,
KS., TS.

savitus tvā prasave VS. 1, 31. with
—tus tvā.

viṣṇor hasto'si: nowhere else.

tvam agne pramatīḥ RV. I. 31. 10.

yasyeme himavantāḥ RV. X. 121, 4;

VS. 25, 12; TS. 4, 1, 8, 4.

agnir janitā: nowhere else.

somo janimān „

pūṣā jñātimān „

bhūḥ svāhā: common.

bhuvāḥ svāhā „

svah svāhā „

ayaś cagne'sy anabhiśastipās ca MS.,
KS., ApMB., and other texts.

prajāpataye svāhā: common.

agner vāso'si: nowhere else.

agnaye svāhā: common.

somāya svāhā: common.

prajāpataye svāhā „

mitrāya svāhā „

varuṇāya svāhā „

indrāya svāhā „

indrānyai svāhā: nowhere else.

gandharvāya svāhā „ ApMB. 1, 4,
2 with variants.

bhagāya svāhā VS. 10, 5.

pūṣṇe svāhā VS. 10, 5.

tvastṛe svāhā VS. 22, 20.

bṛhaspataye svāhā VS. 10, 5.

rājñe svāhā TB. 3, 10, 7, 1.

pratyānikāya svāhā: nowhere else.

raibhy āsit RV. X. 85, 6; AV. 14, 1,

cittir ā upabarhaṇam RV. X. 85, 7;
 AV. 14, 1, 6.
 sam añjantu viśvedevāḥ RV. X. 85,
 47; SMB. 1, 2, 15; ApMB. 1,
 11, 3.
 yatheyam śacīm: nowhere else.
 rūpaṃrūpaṃ pratrīrūpo babhūva RV.
 VI. 47, 18; SB. 14, 5, 5, 9.
 nīlaloḥitaṃ bhavati RV. X. 85, 28;
 AV. 14, 1, 26.
 madhumatir oṣadhīr dyāva āpaḥ RV.
 IX. 57, 3; MS. 4, 11, 1: 160, 5.
 samrājīḥ śvasure bhava RV. X. 85,
 46; SMB. 1, 2, 20; ApMB. 1, 6,
 6.
 grbhnāmi te saubhagatvāya hastam
 RV. X. 85, 36; SMB. 1, 2, 16;
 ApMB. 1, 3, 3.
 tāṃ pūṣaṇi chivatāmām erayasva
 RV. X. 85, 37.
 tubhyam agre pary avahan RV. X.
 85, 38.
 punaḥ patnīm agnir adāt RV. X.
 85, 39.
 somaḥ prathamō vivide RV. X. 85, 40.
 somo dadad gandharvāya RV. X. 85,
 41.
 amo'ham asmi sā tvam AV. 14, 2, 71;
 KS. 35, 18.
 ehi sūnari APMB. 1, 3, 14 with
sūnṛte.
 ehy āsmānam ā tiṣṭha AV. 2, 13, 4
 KauśG. 54, 8; MGS. 1, 22, 12.
 iyaṃ nāry upabrūte AV. 14, 2, 63
 SMB. 1, 2, 2; ApMB. 1, 5, 2.
 iṣa ekapadi; common in Grhyasūtras.
 āpo hi ṣṭhā mayobhuvāḥ RV. X. 9, 1.
 yo vaḥ śivatamo rasaḥ RV. X. 9, 2.
 tasmā araṃ gamāma vaḥ RV. X. 9,
 3.
 gāṃ dadāmi—*laukika*?
 pra tvā muñcāmi RV. X. 85, 24; AV.
 14, 1, 19; ApMB. 1, 5, 16.
 preto muñcāmi nāmutaḥ RV. X. 85,
 25.
 pūṣā tveto nayatu hastagrhyā RV. X.
 85, 26.
 jivam rudanti vi mayante adhvare
 RV. X. 40, 10; AV. 14, 1, 46.
 akṣann amīmadanta hi RV. I. 82, 2;
 AV. 18, 4, 61.

dve te cakre sūrye RV. X. 85, 16;
 AV. 14, 1, 16.
 khe rathasya khe'nasah RV. VIII.
 91, 7; AV. 14, 1, 16.
 yuktas te astu dakṣiṇaḥ RV. 1, 82, 5.
 yunajmi te brahmaṇā keśinā harī
 RV. I. 82, 6.
 śukrāv anadṛvāhāv āstām RV. X. 85,
 10.
 abhi vyayasva khadirasya saram RV.
 III. 53, 19.
 tyaṃ cid aśvaṃ na vājinam RV. X.
 143, 2.
 svasti no nimitāni aśvinā bhagaḥ
 RV. V. 51, 11.
 svastaye vāyum upa bravāmahai
 RV. V. 51, 12.
 viśve devā no adyā svastaye RV. V.
 51, 13.
 svasti mitrāvaruṇā RV. V. 51, 14.
 svasti panthām anu carema RV. V.
 51, 15.
 sukīmśukaṃ śalmaliṃ viśvarūpaṃ
 RV. X. 85, 20; AV. 14, 1, 61;
 SMB. 1, 3, 11; ApMB. 1, 6, 4.
 mā vidan paripanthinaḥ RV. X. 85,
 32; SMB. 1, 3, 12; ApMB. 1, 6,
 10.
 ye vadhvaś candraṃ vahatum RV.
 X. 85, 31; AV. 14, 2, 10; ApMB.
 1, 6, 9.
 vanaspatē śatavalśo vi roha RV. III.
 8, 11; TS. 1, 3, 5, 1; MS. 1, 2,
 14: 23, 9; KS. 3, 2.
 sutrāmāṇaṃ prthivīm RV. X. 63, 10;
 AV. 7, 6, 3; VS. 21, 6; TS. 1, 5,
 11, 5; MS. 4, 10, 1: 144, 8; KS.
 2, 3.
 āsmanvati riṇyate RV. X. 53, 8; AV.
 12, 2, 26; VS. 35, 10.
 ud va ūrmiḥ śamyā hantu RV. III.
 33, 13; AV. 14, 2, 16.
 iha priyaṃ prajayā te sam ṛdhyatām
 RV. X. 85, 27; AV. 14, 1, 21;
 ApMB. 1, 9, 4.
 nīlaloḥitaṃ bhavati RV. X. 85, 28.
 parā dehi śamulyam „ X. 85, 29.
 aśrīrā tanūr bhavati „ X. 85, 30.
 mā vidan paripanthinaḥ 10, 85, 32.
 sumaṅgalir iyaṃ vadhūḥ X. 85, 33.
 agninā devena prthivilokena-
 nowhere else.

vāyunā devenāntarikṣalokena-
nowhere else.

sūryeṇa devena dyaurlokena-
nowhere else.

candreṇa devena diśāṃ lokena-
nowhere else.

yā te patighny alakṣmī. nowhere
else.

aghoracakṣur apatighny edhi RV. X.
85, 44; AV. 14, 2, 17; SMB. 1, 2,
17; ApMB. 1, 1, 4.

kayā naś citra ā bhuvat RV. IV. 31,
1. (common.)

kas tvā satyo madānām RV. IV.
31, 2.

abhi śu naḥ saklinām RV. IV. 31, 3.
uta tyā daivya bhīṣajā RV. VIII.
18, 8.

saṃ agnir agmbhiḥ karat RV. VIII.
18, 9.

apāmvām apa stidham RV. VIII.
18, 10.

yuyotā śarum asmat RV. VIII. 18,
11.

i te yoniṃ garbha etu AV. 3, 23, 2.
dhaiva stāṃ ma vi yaustām RV. X.
85, 42.

ā naḥ prajāṃ janayatu prajāpatih
RV. X. 85, 43.

aghoracakṣur apatighny edhi RV. X.
85, 44.

maṇi tvam indra miḍhivaḥ RV. X.
85, 45.

samrājū śvaśure bhava RV. X. 85,
46.

sam añjantu viśve devāḥ RV. X. 85,
47.

dadhukrāvyo akāriṣam RV. IV. 39,
6; common.

dhruvaidhi poṣya mayi RVKh. X.
85, 6; ApMB. 1, 8, 9.

dhruvaṃ paśyāmi prajāṃ vindeya
laukika r

pibataṃ ca tṛṇutaṃ ca RV. VIII.
35, 10.

jayataṃ ca pra stutaṃ ca RV. VIII.
35, 11.

hataṃ ca satvū yataṃ ca mitri-
naḥ RV. VIII. 35, 12.

agnaye svāha—common.

agnaye svisṭakṛte svahā TB. 3, 12,
2, 2-4.

pumāṃsau mitrāvatuṃ SMB. 1, 4,
8.

The Gṛhya-sūtra of Sāṅkhāyana employs about 123 mantras in the marriage ceremony against Āśvalāyana, who uses only 21 mantras; and this fact alone should place it later than that, although Oldenberg¹ would have it earlier than Āśvalāyana mainly on the basis of Sāṅkhāyana's mention in Āśvalāyana. But we know that the available Gṛhya-sūtras² are far from their original and the extant Sāṅkhāyana, analysed from the point of view of the sūtra technique seems (when compared with other Gṛhya sūtras) to be loose and deficient, verging, more or less, on the later Gṛhya-saṃgrahas.

And although the process of gradual elaboration operating on the Gṛhya-sūtras of Āśvalāyana, Gobhila, Pāraskara and Kauśika permits us to draw, in broad outlines, the provisional chronology of these sūtras in the order given above, this principle fails to work, when we come to review the various Gṛhya-sūtras belonging to the various schools of a Saṃhitā for this reason that if the process of elaboration and amplification has contributed to the growth of Vedic literature—as it has in the case of the later—the pro-

¹ Cp. his *Intr. to Sāṅkh.*, SBE. XXIX, 3 ff.

² Oldenberg, SBE. XXIX p. 7. n. 4; p. 20. note 1.

cess of elimination or abbreviation' has also had its share in its development. This becomes patent by a scrutiny of the Khādira-grhya belonging to the SV:—

KhGS.

brahmacārī vedam adlitya upa-
nyahṛtya guṇave nujñāto dāran kur-
vita | aplavanāṃ ca | taylor aplava-
nāṃ purvam | mantrābhivādat tu
pañgrahaṇasya pūrvam vyākhyā-
tam | brāhmaṇaḥ sahodakumbhaḥ
pravṛto vāgyato gṛhṇāgniṃ gatvodān-
mukhaḥ tiṣṭhet | snātum ahatenācha-
dya "ya akṛtann" ity aniyamānā-
yaṃ pañgrāno jayet "somo dadad"
iti | pañgrānasya dakṣiṇāta upaveśa-
yet | anvarabandhāṃ sinveṇopaghā-
taṃ mahāvyaḥṛtibhir ājyaṃ juhuyāt |
samastābhiḥ caturtham | eva ṇ
caulopanayanagodaneṣu | "agnir etu
prathama" iti śatbhiḥ ca pañgrahaṇe |
nājyabhāgau na svīṣṭakṛdājyābutsv
anadeṣe | sarvatropariṣṭān mahāvya-
ḥṛtibhiḥ | prajāpatyaya ca | prayaś-
cittāṃ juhuyāt | nutvopotiṣṭhataḥ |
anupṛṣṭhāṃ gatvā dakṣiṇāto vāsthāya
vadhvañjaliṃ grhṇiyat | pūrvā matā
śamipaiśasamīran jānī chūrpe kṛtvā |
pascad agner dṛṣatputram ākramayed
vadhūṃ dakṣiṇena prapadena "imam
asmanam" iti | sakṛdgrhītam añjaliṃ
lajānū vadhvañjalīv āvaped bhrātā |
suhṛd vā kascit | taṃ sāgnau juhuyad
avichidyañjalim "īyaṃ nārī" iti |
"aryamaṇaṃ pūṣaṇam" ity uttara-
yoh | lute teuava gatvā pradakṣiṇam
agnīṃ pariṇayet | "kanyalā pitṛbhya"
iti | avāsthanaprabhṛti evaṃ triḥ |
śūrpeṇa śiṣṭān agnāv opya prāg
udicim utkramayet "ekam iṣe" iti |
ikṣākāveḥṣaṇarathārohaṇadurgānu m -

JaimGS.

snatvanmātapitaran paricaret | tada-
dhinaḥ syāt | tabhyam anujñāto jayaṃ
vindetanagnikāṃ samānajatīyāṃ asa-
gotraṃ mātur asapuṇḍrāṃ jyayaśaḥ
kaniyasam | dūtām anumāntrayate
"anīkṣara rjavaḥ santu pantha ebhīḥ
sakhayo yanti no varenyam | sam
aryamā saṃ bhago no'nuniyat saṃ
jaspatyam suyamam astu deva" ity |
pañgrahaṇe'gnim ahīyamaṇam anu-
mantrayate "agnir ātu pratham
devatanam so'syai prajāṃ nuicatu
mṛtyupasat | tad ayaṃ rajā varuṇo'
nū manyatām yatheyam | sūti putram
agham na rodat" ity | prajavātam
upatiṣṭhate "imām agniḥ utayataṃ
garnapatyaḥ prajāṃ asyat nayaṃ dir-
gham ayuḥ | asmyopasthā jivatam
astu mata pautram anandam abhi
prabudhyatam īyam" ity | putastadi
agner brahmaṇo vāgyataḥ pratyam-
mukha udakumbhaṃ dharayan
tiṣṭhet | dakṣiṇāto gñeḥ śamipaiśa-
mīran lajānī chūrpe matā dhārayen
mātur abhāve tanmātrī | pratyag
agner crakam tejannam vanyad vai-
vañjātīyaṃ sañveṣṭya madadhyād
yathā prasāryamaṇaṃ pascardham
barhiṣaḥ prāpnoti | athasyai vāsasi
prokṣyanumantrya dadati "ya akṛ-
tann avayan yā atanvata yās ca devir
antām abhito'dadanta | tas tvā devir
jaraśa sañvyayantv āyusmatidam
paridhatsva vāsa" ity | tāṃ brūyād
"imām crakam dakṣiṇena pādenābhi-
jahi"ti | "pra me patiyānaḥ panthāḥ

¹ I have shown it in the case of Naigama Kāṇḍa, Rktaṇtra-Commentary, Atharva-Pratiśākhya, Bṛhaddevatā, Pāṇini, Barhaspatya-sūtra and Śaṅgana in the Introduction to my Atharva-Pratiśākhya, P. 61. Bühler has discussed it in case of Manu citing Medhātithi :

"Nāradaś ca smarati | śatasāhasro granthaḥ prajāpatinā kṛtaḥ sa man-
vādibhiḥ krameṇa sanikṣipta ity" | Laws of Manu P. XV., XCV. See also Jolly,
Miner Law-books, SBE, XXXIII, p. 1 ff.

KhGS.

JaimGS.

antranāny abhirūpābhiḥ | aparēnā-
gnim andako gatvā pānigrāham mūr-
dhany avasīcēt | vadhūn ca | “sam
añjantv” ity avasiktaḥ | dakṣiṇaṃ pā-
niṃ sāṅgustham grhṇīvād “grbhṇāmi
te” iti śadbhiḥ | prāgudicim udvahet |
brāhmaṇakule’gnim upasamādhāya
paścād agner lohitam carmānaḍuham
uttaraloma prāgrivam āstīrya vāgya-
tām upaveśayet | prokte naksatre’
nvārabdhāyām sruveṇopaghātam
juhuyāt śadbhir lekḥaprabhṛtibhiḥ
sarpātām avanayan mūrdhani vadh-
vāḥ | pradakṣiṇam agniṃ parikra-
mya dhrūvam darśayati “dhruvā
dyaur” iti | abhivādya gurūn gotreṇa
visrjed vācam | gaur dakṣiṇā | atrār-
ghvam | āgatesv ity eke | trirātraṃ
kṣāralavane dugdham iti varjayānau
soha śayyātām brahmacāriṇam | havi-
syam annam pariḥjaya “annapāsena”
iti “asau” iti vadhvā nāma brūvāt |
bhuktvocchiṣtam vadhvai dadyāt |

kalpatām” iti | ajapatvām svayam
japet “prāsvā” iti | dakṣiṇata erak-
āvām bhāryām upaveśvottarataḥ
patih | ubhāv anvārabhevyātām | sva-
yam uccair juhuvāj jāvāvam anvāra-
bdhāvām | mahāvāhrtibhir hutvā
“vā tiraścī” iti saptabhir juhōti | sam-
pātām prathamavā mūrdhny āsīcēt |
“va tiraścī nipadvase’ham vidharāmi”
iti | tām tvā ghṛtasva dhāravā sam-
rādhā rādhayāmāsi samrādhāvai
svāhā || mā te grhe niśi ghoṣa utthād
anyatra tvad rudatvāḥ samviśantu |
mā tvam vikoṣe ura āvadhīsthā jīva-
patni patiloke virāṇa prajāni paśvanti
sumanasvamānā svāhā || anv adva no’
numatir vaiṣṇam deveṣu manvatām |
agniś ca havvavāhmas tat karotu
sam rādhātām svāhā || dyaus te
prsthām raksatu svāur ūrū aśvinam
ca stanam dhavatas te nūtrām savitā-
bhīraksatu | ā vāsasaḥ paridhānād
brhaspatiḥ viśve devā abhi raksantu
paścāt svāhā || aprajastām nautra-
nirtvum pāpmānam uta vāgham |
śīrsnaḥ srajam ivonmucya dvisad-
bhyaḥ pratimuñcāmi pāśam svāhā ||
vāni kāni ca pānāni sarvāṅgesu tavā-
bhavan | pūrnāhutibhir ā j v a s v a
s a r v ā n i tāny aśīśamaṃ svāhā ||
“prajāpata” ity ekā ||

athāsvā dakṣiṇeṇa pānina dakṣi-
nam pāniṃ grhṇāti | prahastam
muṣa aṅgulī strivah | sāṅgustham
mithunakāmo “erhṇāmi te saubhaga-
tvāva hastam mayā patvā iṛadastir
vathāsat | bhago’rvamā savitā nūram-
dhīr mahyam tvādur gāthapatvāva
devāḥ || somo’dadat gandharvāva
gandharvo’dadat agnaye | ravim ca
nūtrāmś cādāt agnir mahyam atho
imām || somah prathamam vivide
gandharvo vivida uttarah | ṛtīvo’gnis
te patis turīvo’ham manuṣyaḥ” iti |
upanayanāvṛtāsmānam adbhīsthā-
navet strivat | uttarapurastād agner
bhāryayā samprekṣvamāṇo japati
“aghoracakṣur apatighnī na edhi
śivā patibhyaḥ sumanāḥ suvarcāḥ |
jīvasūr devakāmā syonā śaṃ no bhava

JainGS.

dvipade śam catuspade || ā nah pra-
 jām janavatu prajānatir āīarasāva
 sam anaktv aryamā | adurmaṅgalīḥ
 patilokam ā viśa śam na edhi dvipade
 śam catuspade || tām nusañ chivata-
 mām crayasva vasvām bijam manasyā
 vapanti | yā na ūrū uśatī visrayātai
 vasvām uśantah praharāma śenham ||
 amo'ham asmi sā tvam sāmāham
 asmy rk tvam mano'ham asmi vāk
 tvam dyaus aham orthivī tvam tāv
 chi sam bhavāva saha reto dadbhāva-
 hai punise putrāva vettavai mām anu-
 vratā bhava sahaśavvā mavā bhovā-
 sāv" iti | atthāsvā nāma erlūtvānenim
 nūrikramevātām "īr tvam asv ūrk te
 mūtā nāma sā mām chi saha prajavā
 saha rūvasposena" iti | tasyām prat-
 vāraūtīvām bhrātānvo vā suhrd
 abhiehārītān lāīāñ chūrpad aṅgulino-
 paghātam aṅjalāv āvapet | upasīr-
 nābhiehārītān krtvā tām itarāgnau
 juhuvāt "kanyalā, ivam nārī, aryam-
 nam" iti | "kanyalā nītrbhvah pati-
 lokam yatīvam ava dīksām avaksata
 svāhā || ivam nāry upabrūte'gnau
 lāīāñ āvapanti | dīrghāvur astu me
 patir edhantām iñātavo mama svāhā ||
 aryamnam nu devaṃ kanyāgnim ava-
 ksata | sa imām devo aryamā preto
 muñcātī māmūtah svāhā" iti | homā-
 ntesu jāpatī catur "viśvā nīa tvavā
 vavam dhārā udanyā iva | atī gāhe-
 mahi dvisah" iti | tūsnīm dhārikā
 kāmāvāvape caturtham | dakṣinam
 śūrpanakam kāma itv ācaksate |
 uttarapurastād aṅgeh sapta padāny
 abhivtkramaved "ekam ise" iti prati-
 mantram "ekam ise viṣnus tvānvetu |
 dve ūrie viṣnus tvānvetu | trīni
 rūvasposāva viṣnus tvānvetu | catvāri
 mavobhavāva viṣnus tvānvetu | pañca
 praiābhvo viṣnus tvānvetu | sad rtu-
 bhvo viṣnus tvānvetu | sakhā sapta-
 padī bhava" iti | saptame prācim
 avasthāpyodakumbhena mārjayerann
 "āpo hi śhīvābhis" tīsrbbhiḥ | prekṣa-
 kām anumantrayate "sumaṅgalīr iyaṃ
 vadhūr imāṃ sameta paśyata | sau-
 bhāgyam asyai datvā yāthāstam

JaimGS.

vipareṭana" iti | prekṣaved dhruvam
arundhatīm sapta ṛṣin "paśvāni" iti
pratijānānām | "dhruvo'si" iti dhru-
vam upatiṣṭhate | "dhruvo'si dhruvā-
ham patikule bhūvāsam amuṣva" iti
natināma gṛhṇivād, "asau" ity ātma-
no, arundhatīm "arundhaty aruddhā-
ham patvā bhūvāsam amunā" iti
p a t i n ā m a gṛhṇivād "asau" ity
ātmanah ||

"pūsā tveta" iti prasthūtām anu-
mantravate | "pūsā tveto navatu has-
taṛhyāśvinau tvā pra vahatām
rathena | gṛhān gacha gṛhapatnī
vathāso vaśinī tvam vidatham ā
vadāsi" iti | svam kulam prāptām ka-
lyāṇasīlāḥ kalvānaprajāḥ samavaḥ-
nāḥ pratyavaropavanti "iha priyam
pratiyā te sam rddhatām asmin gṛhe
gāṛhapatyāya jāgrhi | enā patvā tan-
vam sam sṛjyāsvāthājivī vidatham ā
vadāsi" iti | pratyavaropvānaduḥe
carmany uttaralomany upaveśayed
"iha gāvo nisidantv ihāśvā iha pūru-
sāḥ | iho sahasradakṣno'bhi pūsā ni-
sidaty" iti | kumāram npastha ādhāya
śaklotān āvapet phalāni vottthāpva
kumāram anvārabdhāyām juhuvād
"iha dhṛtir iha rantir iha ramasva |
mavi dhṛtir mavi svadhṛtir mavi
ramo mavi ramasva" iti | trirātram
aksārāḥavanāśināu brahmacārināv
adhahsamveśināv asampvartamānau
saha śavātām ||

Now, the KhGS. employs about 40 verses in the marriage ceremony; they all occur in the Gobhila-Gṛhya in that very order; and this creates suspicion that either GGS. is an amplification of the KhGS. or the latter is an abbreviation of the former. I prefer the second alternative¹ for the following reasons:—

The act of divination of the auspiciousness or inauspiciousness of a proposed bride by reference to experts or by casting lots, which is given by ĀsGS. and GGS. has been discarded by KhGS. The testing of the girl is all-important for marriage and it must have become so very common that a reference to it seemed unnecessary to the author of the KhGS.

¹ So Oldenberg, SBE, XXX, XXXVII.

2. KhGS. I. 4—"mantrābhivādāt tu pāṇigrahaṇasya" enjoins the act according to the mantra; the mantra 'kāma veda te' etc. is not stated, for which cp. GGS. II. 1. 9.

3. In the beginning of the ceremony GGS. prescribes, in detail, the supply of the requisites; KhGS. omits this in that form.

4. KhGS. deletes "pra me patiyānaḥ", "prāsyāḥ" and the act, which they accompany; they occur in both GGS. and JGS.

5. KhGS. I. 3. 27—"ikṣākāvekṣaṇarathārohaṇadurgānumantraṇāny abhirūpābhiḥ" refers to a speech to the lookers—on, riding the chariot, and murmuring verses to ward off dangers on the way; the verses, which have been deleted here, are given by GGS. and others.

6. In the act of dhruvadātāna KhGS. has omitted the verse 'dhruvam asi', and '(a?)ruddhāham asmity evam eva' retaining only 'dhruvā dyauḥ' etc.

7. A comparison of the parallel sūtras of GGS. and KhGS. puts it beyond doubt that the latter is an improvement on the former from the point of view of brevity. KhGS. has deleted word after word from GGS; here and there he has combined two or three GGS.-sūtras into one.

This is typified in:—

GGS. II. 1. 16-18:—

atla vasyāḥ pāṇim grahīṣyan bhavati
saśiraskā sāplutā bhavati | ahalena vasanena
patiḥ paridadhvād 'yā akrntann' ity etavā reā |
'pari dhatla dhṛtta vāsasā' iti ca prāvṛtāṃ vajū-
pavitinīm abhivudānayan jayet 'somo'dadad
gandharvāya' iti.

GGS. II. 1. 19-22.

paścād agneḥ samveṣṭitam katam evamjā-
tīyaṃ vānyat padā pravartayantīm vācayet 'pra
me patiyānaḥ panthāḥ kalpatām' iti | svavam
jayed ajapantyaṃ 'prāsya' iti | barhiso'nte ka-
tāntaṃ prāpvet | pūrve kaṭānte dakṣiṇataḥ pāṇi-
grāhasyopaviśati |

GGS. II. 2. 5:—

sakṛt samgrhitam lājānām añjalim bhrātā
vadhvañjalāv āvapati ||

GGS. II. 2-6:—

taṃ sopastūrṇābhighāritam agnau juhoty

KhGS. I. 3. 6:—

snātām ahatenāchādva
'yā akrntann' ity āniya-
mānāvām pāṇigrāho jayet
'somo' dadad gandharvā-
ya' iti.

KhGS. I. 3. 7:—

pāṇigrāhasya dakṣiṇata
upaveśayet.

The rest is presume-
ably understood.

KhGS. I. 3. 20:—

sakṛdgrhitam añjalim—
Note the deletion of *sam*.

I. 3. 22.

taṃ sāgnau juhuyād

avichindaty añjalim 'iyam nāry upabrūte iti ||

II. 2. 8:—

hute patir yathetaṃ parivrajya dakṣiṇam
agninḥ parinayati mahitravān vā brahmaṇaḥ
'kanyalā pitṛbhya' iti |

II. 2. 9:—

pariṇita tathaivāvatiṣṭhate tathākramati
tathā japati tathā juhōti evaṃ triḥ |

II. 2. 10:—

śūrpeṇa śeṣam agnāv opya prāgudicim
abhyutkramayanti 'ekam iṣe' iti |

II. 2. 13—3. 13.

ikṣakāṇ prati mantrayet 'sumaṅgalir iyaṃ
vadhūr' iti |

Separate sūtras for separate acts accom-
panied by verses.

II. 2. 15:—

avasikṭyāḥ savyena pāṇināñjalim upod-
grhya dakṣiṇena pāṇinā dakṣiṇaṃ pāṇin saṅgu-
ṣṭhaṃ uttanaṃ grhṭhvaitāḥ ṣaṭ pāṇgrahaṇīyā
japati 'grbhaṇāmi ta' iti |

II. 3. 1-6:—

udvahanti prāg udicyāṃ diśi yad brāhma-
ṇaṃ kulam abhirūpaṃ | aparenāgnim ānaḍhaṃ
rohiṭaṃ carma prāggrivam uttaralomāstirṇaṃ
bhavati | tasminn etāṃ vāgyatām upavesayanti |
sā khalv āsta eva ānakṣatradarśanāt | prokte
nakṣatre etc.

II. 3. 8. 12:—

hutvopothāyopanīṣkrāmya d h r u v a ṃ
darśayati | dhruvam asi 'dhruvāhaṃ patikule
bhūyāsam amuṣyāsāv' iti patināma grhṇīyād
ātmanaś ca | arundhatīṃ ca | ruddhāhaṃ asmīty
evaṃ eva | athainām anumantrayate 'dhruva
dyaur' ity etayarcā |

avichidyañjalim 'iyam
nārī iti |

sopastirapabliḥhāritam
etc. deleted.

I. 3. 24.

hute tenaiva g a t v ā
pradakṣiṇam agninḥ pari-
nayet 'kanyalā pitṛbhya
iti |

I. 3. 25.

avasthānaprabhṛty evaṃ
triḥ |

I. 3. 26.

śūrpeṇa śiṣṭān agnāv
opya prāgudicim utkrama-
yet 'ekam iṣa' iti |

The deletion of *abhi*
may be noted.

I. 3. 27.

ikṣakavekṣanaratharo-
haṇauṣṭiganumantāṇy
abhiṣṭāpabliḥ |

All acts combined into
one.

I. 3. 31.

dakṣiṇaṃ pāṇin saṅ-
guṣṭhaṃ grhṇīyād 'grbha-
ṇāmi ta' iti ṣaḍbhiḥ |

I. 4. 1-3.

prag udicim udvahet |
brāhmaṇakule'gnim upa-
samādhāya pascād agner
lolutaṃ carmanaḍhaṃ
uttaraloma prāggrivam
āstīrya vāgyatām upave-
sayet |

prokte nakṣatre...etc.

I. 4. 4:—

pradakṣiṇam a g n i m
pankrāmya dhruvaṃ dar-
sayati 'dhruvā dyaur' iti. |

The rest omitted.

This may be enough to establish that KhGS. is an abbreviation of the
GGS.; and that in abbreviating his model the author of the KhGS. has
damaged the perspicuity of the original, rendering his own product disjointed

and, at places, difficult to understand. And if the KhGS. is made out to be an abbreviation of the GGS. the Drāhyāyapa, which is virtually identical with the KhGS. will, prove to be so.

But the case of JGS. is different. In dealing with marriage it cites about 45 verses. Out of these none is found in JS; 23 occur in SMB., 15 in the KV., and 8 in the AV. Out of the 23, occurring in SMB., 16 are with variants; out of 15 found in the RV. 7 have variants, out of 8, occurring in the AV., six are found with variants.

Out of the total 45, 27 are given in *sakalapāṭha* (excluding the 3 *Mahāvyaḥrtis*). The verse 'irk tvam' etc. has A and B and so also "kanyalā pitṛbhyaḥ patilokaṃ yati"; in both these mantras probably only half mantras are implied; and this is significant. That a great majority of the verses are given in *sakalapāṭha* shows that they are not from JS. or any other set mantra collection obtaining in that school; that the majority of the verses found in the SMB., RV., and AV. occur there with variants should suggest that they are not taken from them either. A close scrutiny of the GGS. and JGS. would show that in them the order of events is different, along with that, also the order of verses; Gobhila omits some of the verses used by Jaimini and adds some, which are not found in the latter. The GGS. starts with the test of the proposed bride, while JGS. opens with sending a messenger instead, a peculiarity, it shares with BGS., ApGS., and AgGS. All these points taken together, should indicate its independence from Gobhila; and when we consider the name Jaiminiya: Gṛhyasūtra, (which is exactly parallel to Kautnuma-grhya) referring as it does directly to the school of Jaimini, we should place it earlier than the GGS. which was composed by Gobhila probably after the Kautnuma-grhya, a work which it superseded, in course of time, on account of its superiority in matters of system and detail. That the Gṛhyasūtra of Jaimini is a mixture of description and verse, while in the Gṛhyasūtra of Gobhila description of the rites has been separated from the verses—(the latter being compiled in the form of Mantra-brāhmaṇa), decidedly an improvement upon Jaimini—should strengthen its posterity, no matter whether it was Gobhila who compiled the Mantra-brāhmaṇa for his requirements or it was compiled by some one else long before his times. To Jaimini such a stock of verses is not available. He,

on the other hand, draws on the floating mass of literature associated with domestic ritual, and while doing so, does, curiously enough, forget to borrow the verse 'imam aśmānam' etc., accompanying the act of treading on the stone, one of the seven most important rites constituting the marriage ceremony ; and all this, viewed in its proper perspective would permit us to propose some such chronology of the Gṛhyasūtras belonging to the SV. as:—

1. The Gṛhyasūtras of the Kuthuma (School) and Jaimini.
2. The Gṛhyasūtra of Gobhila.
3. The Gṛhyasūtras of Khādira and Drāhyāyana.
4. The Kauthuma-gṛhya in its extant form.

To the Black Yajurveda belong:—

1. Mānava-gṛhya.
2. Vārāha-gṛhya.
3. Kāthaka-gṛhya.
4. Laugākṣi-gṛhya.
5. Baudhāyana-gṛhya.
6. Āpastamba-gṛhya.
7. Bhāradvāja-gṛhya.
8. Hiranyakeśi-Gṛhya.
9. Āgniveśya-Gṛhya.

Of these the Mānava and Vārāha go with the Maitrāyaṇī ; the KGS. and LGS. side with the Kāthaka, while the last five go with the TS.

The marriage ceremony in the MGS. (+VGS.) is as follows:—

bhāryāṃ vindate | kṛttikāsvātīpūrvair iti varayet | rohiṇimṛgaśiraḥ-
śravaṇaśraviṣṭhottarāṇīty upayame | tathodvāhe | yad vā puṇyoktam |
pañca vivāhakarākāṇi bhavanti : vittaṃ rūpaṃ vidyā prajñā bāndhava iti |
ekālābhe vittaṃ viśrjed ditiyālābhe rūpaṃ tṛtīyālābhe vidyāṃ | prajñāyāṃ
vāndhava (bā-) iti ca vivahante (—dante?) | bandhumatīm kanyāṃ asprṣṭa-
maithunām upayacheta | samānavarṇām asamānapravarāṃ yaviyasīm
nagnikāṃ śreṣṭhām | vijñānam asyāḥ kuryāt | aṣṭau loṣṭān āharet | sītā-
loṣṭaṃ vediloṣṭaṃ dūrvaloṣṭaṃ gomayaloṣṭaṃ phalavato vṛkṣasyādhasṭāl
loṣṭaṃ śmaśānaloṣṭaṃ adhvaloṣṭaṃ iti | devāgāre sthāpayitvātha kanyāṃ
grāhayet | yadi śmaśānaloṣṭaṃ gṛhṇīyād adhvaloṣṭaṃ iripaloṣṭaṃ vā

nopayamet | sañjuṣṭāṃ dharmenopayachet | brāhṃeṇa śaulkena vā |
śatamitiratham dadyād gomithunaṃ vā |

paścād agneṣ catvāry āsanāny upakalpayita | teṣūpaviśanti | purastāt
pratyañmukho dātā | paścāt prāñmukhaḥ pratigrahitā | dātur uttarataḥ
pratyañmukhī kanyā | dakṣiṇata udañmukho mantrakāraḥ | teṣāṃ madhye
prāktūlān darbhān āstīrya | kāmśyam akṣatodakena pūrayitvā | avidhavāśmai
prayachati | tatra hiranyam aṣṭau maṅgalāny āvedayati | maṅgalāny uktvā
'dadāmi pratigṛhṇāmi' iti trir brahmadevāpitā bhrātā vā dadyāt | sahira-
nyān añjalin āvapati | 'dhanāya tvā' iti dātā | 'putrebhyas tvā' iti prati-
grahiā tasmai pretyāvapati | catur vyatihṛtya dadāti | sāvitreṇa kanyāṃ
pratigṛhya | 'prajāpataya' iti ca | 'ka idaṃ kasmā adād' iti sarvatṛānu-
śajati | 'kāmatat ta' ityantam | 'samānā va ākūtāni' iti saha japanty
āntād anuvākasya |

khe rathasya khe'nasaḥ khe yugasya śatakṛato |

apālāṃ indras triṣ pūrty (purtvy or pūtv?) a(va)kṛnot sūryatvacam ||
iti tenodakāṃpsyena kanyāṃ abhiśiñcet |

ṣaḍ arghyārṇhā bhavanty ṛtvig ācāryo vivāliyo rājā snātakaḥ priyas
ceti | aprākaraṇikān vā parisamvatsarād arhayaniti | prākaraṇikāḥ kartāraḥ
sadasyāś ca vṛtāḥ | "na jivatpitṛko'rghyaṃ pratigṛhṇiṃyād" iti śrutir athavā
pratigṛhṇiṃyāt | athainam arhayaniti | kāmśye camase vā dadhi madhu
cāñiya varṣiyasā pidhāyācamanīyaprathamaiḥ pratipadyante | 'virājo doho'si
virājo doham aśiya mayi dohaḥ padyāyai virājāḥ kalpatām' ity ekaikam
āhriyamāṇaṃ praṭikṣate | sāvitreṇa viṣṭaraṃ pratigṛhya:—

ahaṃ varṣma sadṛśānām udyatām iva sūryaḥ |

idaṃ tam abhi tiṣṭhāmi yo mā kaś cābhidāśati ||

iti japatī | 'rāṣṭrabhṛd asi' ity ācārya āsandim anumantṛayate |
tvā doṣa' ity adhaśtāt pādāyor viṣṭaram upakaṛṣati | viṣṭara āśināyaikaikaṃ
triḥ prāha | naiva | 'bho' ity āha | 'nama ārṣeyāye'ti śrutiḥ | sprṣaty argh-
yam | pādyena pādau prakṣālyā sāvitreṇa madhuparkaṃ pratigṛhya prati-
ṣṭhāpyavasāyā | 'namo rudrāya pātrasade namo rudrāya pātrasada' iti
prādeśenādhyadhi pratidiśaṃ pradakṣiṇaṃ sarvato'bhyuddiśati | 'madhu
vātā ṛtāyata' iti tiṣṭbhīr aṅgulyā pradakṣiṇaṃ pratyṛcaṃ trir ūyanti | 'amṛto-
pastaraṇam asi' ity upastarati | 'satyaṃ yaśaḥ śrīr mayi śrīḥ śrayatām' iti
madhuparkaṃ triḥ prāśnāti | 'amṛtāpidhānam asi' ity ācāmāti | suhṛde'vaśiṣ-
tam prayachati | asiṣpāṇir gām prāha | 'hato me pāpmā pāpmānaṃ me hata |

onī kuruta' iti preṣayati | caturo brāhmaṇān nānāgotrān bhojayet | paśvaṅgam
pāyasaṃ vā kārayet | 'nāmāṅso madhuparkaḥ' iti śrutiḥ | yady utsrjet:—

“mātā rudrāṇāṃ duhitā vasūnāṃ svasādityānāṃ amṛtasya nābhiḥ |
pra nu vocaṃ cikutuṣe janāya mā gām anāgām aditiṃ vadhiṣṭa ||

bhūr bhuvaḥ svar om utsrjatu tṛṇāny attu” ||

athālaṃkaraṇam | 'alaṃkaraṇam asi sarvasmā alaṃ me bhūyāsam' |
'prāṇāpānau me tarpaya [samānavyānau me tarpaya udānarūpe me tarpaya]
sucakṣā aham akṣibhyāṃ bhūyāsaṃ suvarcā mukhena suśrut kaṇābhyāṃ
bhūyāsam' iti yathāliṅgam aṅgāni saṃmṛṣati | atha gandhotsadane vāsasī |

pari dhāsyē yaśo dhāsyē dirghāyutvāya jaradaṣṭir astu |

śataṃ jivema śaradaḥ purūci rāyaspoṣaṃ abhisāṃvyayisyē ||

yaśasā mā dyāvapṛthivī yaśasendrābrhaspatī |

yaśo bhagaś ca mā riṣad yaśo mā pratimucyatām ||

ity ahataṃ vāsaḥ paridhatte | kumāryāḥ pramadane 'bhagam
aryamaṇaṃ pūṣaṇaṃ tvaṣṭāram' iti yajati | prāk sviṣṭakṛtāś catasro avidhavā
nandir upavādayanti | abhyantare kantuke devapatnīr yajati ||

prāgudañcaṃ lakṣaṇam uddhatyāvokṣya sthaṇḍilaṃ gomayenopalipya
maṇḍalaṃ caturasaṃ vāgṇiṃ nirmathyābhimukhaṃ praṇayet | tatra brahmo-
paveśanam | darbhāṇāṃ pavitre mantravad utpādy'emaṃ stomam arhata'
ity agniṃ parisamuhya paryukṣya paristīrya paścād agner ekavad barhiḥ
stṛṇāti | udakprāktūlān darbhān prakṛṣya dakṣiṇāṅs tathottarān agreṇāgṇiṃ
dakṣiṇair uttarān avastṛṇāti | dakṣiṇato'gner brahmaṇe saṃstṛṇāty aparaṃ
yajamānāya | paścārdhe patnyai | aparaṃ aparaṃ śākhodakadhārayor lājādhā-
ryāś ca paścād yugadhāryasya ca | 'syonā pṛthivī bhava' ity etayāvasthāpya
śamimayih śamyāḥ kṛtvāntargoṣṭhe'gnim upasamādhāya bhartā bhāryām
abhyudānayati | vāsaso'nte grhitvā:—

aghoracakṣur apatighny edhi śivā paśubhyaḥ sumanāḥ suvarcāḥ |

vīrasūr devakāmā syonā śaṃ no bhava dvipade śaṃ catuṣpade ||

ity abhiparigrhyābhyudānayati | uttaraṇa rathaṃ vāno vānuparikram-
yāntaraṇa jvalanavahanāv atikramya dakṣiṇasyāṃ dhury uttarasya yugatan-
mano'dhastāt kanyām avasthāpya śamyām utkṛṣya hiraṇyam antardhāya
'hiraṇyavarṇaḥ śucaya' iti tiṣṭbhīr adbhir abhiṣicya | atraiva 'vāṇasābdaṃ
kuruta' iti preṣayati | athāsyai vāsaḥ prayachati:—

yā akṛntan yā atanvan yā avāharan |

yāś ca gnā devyo'ntān abhito'tatananta ||

tās tvā devyo jarase saṃ vyayantv āyuṣmatidaṃ paridhatsva vāsaḥ ||

ity ahaṇi vāsaḥ paridhāsyānvārabhyāghārāv ājyabhāgau hutvā |
'agnaye janavide svāhā' ity uttarārdhe juhōti | 'somāya janavide svāhā' iti
dakṣiṇārdhe | 'gandharvāya janavide svāhā' iti madhye | 'yukto vaha', 'yad
ākūtam' iti dvābhyām agniṃ yojayitvā nakṣatram iṣtvā nakṣatradevatāṃ
yajet tithiṃ tithidevatām ṛtūm ṛtudevatām ca ||

somo dadad gandharvāya gandharvo dadad agnaye |

rayiṃ ca putrāṃś cādād agnir mahyam atho imām ||

agnir asyāḥ prathamō jātavedāḥ so'syāḥ prajāṃ muñcatu mṛtyupāsāt |

tad idaṃ rājā varuṇo'nu manyatām yathedaṃ strīpauṭram aganma
rudriyāya svāhā' iti | 'hiraṇyagarbha' ity aṣṭābhiḥ pratyṛcam ājyāhutir
juhuyāt | yena ca karmaṇechet tatra jayān juhuyāt | jāyānāṃ ca śrutis tāṃ
yathoktām | 'ākūtyai tvā svāhā bhūtyai tvā svāhā prayaje tvā svāhā nabhase
tvā svāhā ariyamṇe tvā svāhā samṛddhyai tvā svāhā jayāyai tvā svāhā
kāmāya tvā svāhā' ity ṛcā stomaṃ 'prajāpataya' iti ca | śuciḥ pratyāññ
upayantā tāṃ 'samikṣasva' ity āha | tasyāṃ samikṣamāṇyāṃ japati : —

mama vrate te hṛdayaṃ dadhātu mama cittam anu cittam te astu |

mama vācam ekamanā juṣasva prajāpatiḥ tvā niyunaktu mahyam ||

iti | 'kā nāmāsi' ity āha | nāmadheye prokte 'devasya tvā savituh
prasave'svinor bāhubhyāṃ pūṣṇo hastābhyāṃ hastāṃ grhṇāmy asau' iti
hastam grhṇan nāma grhṇāti | prāṇmukhyāḥ pratyānmukha ūrdhvas tiṣṭhann
āśināyā dakṣiṇam uttānaṃ dakṣiṇena nīcā riktam ariktena : —

yathendro hastam agrahīt savitā varuṇo bhagaḥ |

grhṇāmi te saubhagatvāya hastam mayā patyā jaradaṣṭir yathāsat |

bhago ariyamā savitā puraṇdhir mahyaṃ tvādūr gārhapatyāya devāḥ ||

yāgre vāk samavadata purā devāsuresbhyāḥ |

tām adya gāthām gāsyāmo yā strīṇām uttamaṃ manah ||

sarasvati predam ava subhage vājiniṇvati |

yām tvā viśvasya bhūtasya bhavyasya pra gāyāmy asyāgrataḥ ||

amo'ham asmi sā tvam sā tvam asyāpy amo'ham |

dyaus aham pṛthivī tvam ṛk tvam asi sāmāham |

reto'ham asmi reto dhattam ||

tā eva vivahāvahai pūṃse putrāya kartavai | śrīye putrāya vedhavai

rāyaspoṣāya suprajāstvāya suvīryāya ||

(vettavai?)

iti | abhidakṣiṇam āniyāgneḥ paścāt:—

etam aśmānam ā tiṣṭhatam aśmeva yuvāṇi sthiraṁ bhavatam |

kṛṇvantu viśve devā āyur vāṇi śaradaḥ śatam ||

iti dakṣiṇābhyāṇi padbhyām aśmānam āsthāpayati |

yathendraḥ sahendrāṇyā avāruhad gandhamādanāt |

evaṇi tvam aśmād aśmano avaroha saha patnyā ||

ā rohasva same pādan pra pūrvyāyusmatī | kanye putravatī bhava ||

ity evaṇi dvir āsthāpayati | catuḥ pariṇayati | 'samitaṇi saṁkalpe-
thām' iti paryāye paryāye brahmā brahmajapaṇi japeḥ ||

tato vathārthaṇi karmasaṇinipāto vijñeyah | aryamṇe'gnaye pūṣṇe
varuṇāya ca vṛhīn yavān vābhinirupya prokṣva lājā bhrījati | mātṛe pra-
yachati saḥajātāyā avidhāvāyai | athāsyai dvitīyaṇi vāsaḥ prayachati tenaiva
mantrena | darbharajjivā | 'indrāṇyāḥ samnahanam' itvantau samāyamyā
pumāṇisaṇi granthiṇi badhnāti:—

saṇi tvā nahyāmi payasā pṛthivyāḥ saṇi tvā nahyāmy adbhīr oṣadhibhiḥ |

saṇi tvā nahyāmi prajayā dhanena sā saṇnaddhā sunuhi bhāgadheyaṁ ||

ity antarato vastrasya yoktreṇa kanyāṇi saṇinahyate | athainānṁ upa-
kalpayate śūrpaṇi lājā iṣikā aśmānam āñjanam | catasṛbhir darbhesikābhiḥ
śaresikābhir vā samuñjābhiḥ satulābhir ity ekaikayā traikakubhasyāñjanasya
saṇnikṛṣya 'vṛtrasyāsi kaninikā' iti bhartur dakṣiṇam akṣi triḥ prathamam
āñkte tathāparaṇi tathā patnyāḥ śeṣeṇa tūṣṇim | diśi śalākāḥ pravidyati:

yāni rakṣāṇi sy abhito vrajanty asyā vadhvā agnisakāśam āgachantyāḥ |

teṣāṁ ahaṇi pratividhyāmi cakṣuḥ svasti vadhvai bhūtapatir dadhātu ||

iti | lājāḥ paścād agner upasādya śamiparṇaiḥ saṇisṛjya śūrpe samāṇi
caturdhā vibhajyāgreṇāgniṇi paryāhrtya lājādhāryai prayachati | lājā bhrātā
brahmacārī vāñjalināñjalyor āvapati | upastaraṇābhigbhāraṇaiḥ saṇipātāṇi tā
avichinnair juhutaḥ:—

aryamaṇaṇi nu devaṇi kanyā agnim ayakṣata |

so'smān devo aryamā preto muñcātu māmutaḥ svāhā ||

tubhyam agne pary avahan sūryāṇi vahatunā saha |

punaḥ patibhyo jāyāṇi dā agneḥ prajayā saha ||

punaḥ patnim agnir adād āyusā saha varcasā |

dirghāyur asyā yaḥ patir jīvati śaradaḥ śatam ||

iyam nāry upabrūte ('gnau) lājān āvapantikā |

dirghāyur astu me patir edhantāṇi jñātayo mama ||

iti (japanti)| evaṃ 'pūṣaṇaṃ nu devaṃ', 'varuṇaṃ nu devaṃ',
 'yena dyaus ugrā' ityādaya udvāhe homāḥ| jayābhyātānāḥ saṃtatihomā
 rāṣṭrabhr̥taś ca| 'ākūtāya svāhā' iti jayāḥ 'prācī dig vasanta ṛtur' ity
 abhyātānāḥ| 'prāṇād apānaṃ saṃtanv' iti saṃtatihomāḥ| 'ṛtāśād ṛtadhāmā'
 iti (dvādaśa) rāṣṭrabhr̥taś ca| 'trātāram indraṇ', 'viśvādityā' iti maṅgalye |
 lājāḥ kāmēna caturthaṇ| 'sviṣṭakṛtam' iti | athaināṇi prācīm sapta padāni
 prakramayati 'ekam iṣe dve ūrje trīṇi prajābhyas catvāri rāyaspoṣāya pañca
 bhavāya ṣaḍ ṛtubhyaḥ|

sakhā saptapadī bhava sumṛḍikā sarasvatī| mā te vyoma saṃdr̥śi ||

'viṣṇus tvām unmayatv' iti sarvatrānuṣajati| paścād agne rohite
 carmany ānaḍuḥe prāggriṇe lomato darbhān āstīrya teṣu vadhūm upaveśayaty
 api vā darbheṣv eva|

imaṇi viṣyāmi varuṇasya pāśaṇi yaj jagrantha savitā satyadharmā |
 dhātus ca yonaḥ sukr̥tasya loke'riṣṭāṇi mā saha patyā dadhātu ||

iti yoktrapāśaṇi viṣāya vāsaso'nte badhnāti| anumatibhyāṇi vyāhṛtibhiś
 ca| 'tvaṇi no agne', 'sa tvaṇi no agne', 'ayās cāgne'si' iti ca| śamimayīs tistro'
 ktāḥ samidhaḥ 'samudrād ūrmir' ity etābhis tiṣṭbhiḥ svāhākārāntābhir
 ādadhāti| akṣatasaktūnāṇi dadhnaś ca samavādāya 'idaṇi haviḥ prajananaṇi
 ma' iti ca hutvā 'vi te muñcāmi raśanāṇi vi raśmīn' iti ca hutvā pavitre'
 nuprahṛtyājyenābhijuhoti| 'edho'sy edhiṣimahi' iti samidham ādadhāti |
 'samid asi sam edhiṣimahi' iti dvitīyām| 'apo adyānv acāriṣam' ity upatiṣṭh-
 ante| kumbhād udakena 'āpo hi ṣṭhīyābhir' mārjayante| varo dakṣiṇā ||

sumaṅgalir iyaṇi vadhūr imāṇi sam eta paśyata |

saubhāgyam asyai datvā yāthāstaṇi viparetana ||

iti prekṣakān vrajato'numantrayate| atraiva śimantaṇ karoti |
 trīṣyetaṇ śālīyā samūlena va darbheṇa| 'senā ha nāma' ity etayā |
 athābhyañjanti :—

abhyajya keśān sumanasyamānāḥ prajāvarir yaśase bahuputrā aghorāḥ |
 śiva bhartuḥ śvaśurasvāvadāyāyusmatīḥ śvaśrumatīś cirāyuh ||

iti | jivornayopasamasyati :—

samasya keśān avṛjīnān aghorān śivā sakhībhyo bhava sarvābhyḥ |

śivā bhava sukulohyamānā śivā janeṣu sahaavāhaneṣu ||

iti | athainau dadhimadhu samaśnuto yad vā haviṣyaṇ syāt | tasya
 svasti vācayitvā 'samānā va ākūtāni' iti saha japanti | ubhau saha prāśnitāḥ ||
 puṇyāhe yuñkte | 'yuñjanti bradhnām' iti dvābhyāṇ yujyamānam,

anumantrayate cakṣiṇam athottaram | ahatena vāsasā darbhair vā rathanī
saṇṇimārṣi||

aṅkū nyaṅkāv abhito rathanī ye dhvāntā vātā agnim abhi ye saṇṇicaranti |
dūrehetiḥ patatṛi vājīnīvāṇas te no'gnayaḥ paprayaḥ pālayantu ||
iti cakre'bhimantrayate | 'vanaspate vidvaṅga' ity adhiṣṭhānam |
sukūṇṣukāṇi śālmaliṇi viśvarūpaṇi hiraṇyavarṇaṇi suvṛtaṇi sucakraṇi |
ā roha sūrye amṛtasya lokaṇi syonaṇi patye vahatuṇi kṛṇṣva ||

iti prāṇ abhiprayāya pradakṣiṇam āvartayati |

prati māyantu devatāḥ prati brahma suvīryam |

prati kṣatraṇi tṛ yad balaṇi prati mām aitu yad yaśaḥ ||

iti yathāstaṇi yantam anumāntrayate | amaṅgalyaṇi ced atikrānati
'anu māyantv' iti japatī | 'namo rudrāya grāmasada' iti grāme 'imā rudrāya'
iti ca | 'namo rudrāyaikavṛkṣasada' ity ekavṛkṣe 'ye vṛkṣeṣu śaṣpiṇjarā' iti ca |
'namo rudrāya śmaśānasada' iti śmaśāne 'ye bhūtānām adhipataya' iti ca |
'namo rudrāya catuṣpathasada' iti catuṣpathe 'ye pathāṇi pathirakṣaya' iti
ca | 'namo rudrāya tirthasada' iti tirthe 'ye tirthāṇi pracaranti iti ca | yatrā-
pas taritavyā āsīdati | 'samudrāya vaiṇave sindhūnāṇi pataye namaḥ, namo
nadināṇi sarvāsāṇi patye, viśvāhā juṣatāṇi viśvakarmaṇām idaṇi haviḥ svāḥ
svāhā' ity apsūdakāṇi jalīnī ninayati | 'amṛtaṇi vā āśye juhomy āyuh prāṇe'py
amṛtaṇi brahmaṇā saha mṛtyuṇi tarati, prāsahād' iti 'rīṣṭir' iti 'muktir' iti
mukṣīyamāṇaḥ 'sarvaṇi bhayaṇi nudasva svāhā' iti triḥ parimṛjyācāmati |
yadi nāvā taret 'sutrāmāṇam' iti japat | yadi rathākṣaḥ śamyāṇi vā rīṣyetānyad
vā rathāṅgaṇi tatraivāgnim upasamādhāya jayaprabhṛtibhir hutvā 'sumaṅgalir
•iyaṇi vadhūr' iti japat | vadhvā saha |

vadhūṇi sameta paśyata |

vyutkrāma panthāṇi jaritāṇi javena(-ā?) śvena vaiśvānara iḍayāśyāgrataḥ |
ācārya yena yena prayāti tena tena saha ||

ity ubhāv eva vyutkrāmataḥ | gobhiḥ sabāstamite grāmaṇi pravṛṣanti
brāhmaṇavacanād vā ||

aparasmīn ahnaḥ saṇḍhau grhāṇi prapādayīta | 'prati brahmann' iti
pratyaavarohati | maṅgalāni prādurbhavanti | goṣṭhāt saṇṭatām ulaparājīṇi
strṇāti | rathād adhyopāsanāt |

yeṣv adhyeti pravasan yeṣu saumanasaṇi mahat |

tenopahvayāmahe te no jānantv āgatam ||

iti tayābhyupaiti |

gṛhān ahaṇi sumanasah prapadye vīraṇ hi vīravataḥ suśevā |

irāṇi vahanāti gṛhṭam ukṣamānās teṣv ahaṇi sumanāḥ saṇivasāma ||

ity abhyāhitāgniṇi sodakaṇi sauśadham āvasathani pratipadyate | rohi-
ṇyā mūlena vā yad vā puṇyoktam | paścād agne rohiṇe carmany ānaḍhe
prāggriṇe lomato darbhān āstīrya teṣu vadhūm upaveśayaty api vā darbheṣv
eva | athāsyai brahmacāriṇam upastha āveśayati:—

somenādityā balinaḥ somena pṛthivi mahi |

asau nakṣatrāṇām eṣām upasthe soma āhitaḥ ||

iti | athāsyā tilataṇḍulānāṇi phalamīśrāṇām añjaliṇ pūrayitvotthapya |
athāsyai dhruvam arundhatiṇi jivantīṇi sapta ṛṣiṇ iti darśayet |

acyutā dhruvā dhruvapatnī dhruvaṇi paśyema sarvataḥ |

dhruvāsah parvatā ime dhruvā strī patikuleyam ||

iti tasyāṇi samikṣamāḥyāṇi japati | śvobhūte prajāpatyaṇi payasi
sthālīpākaṇi śrapayitvā tasya juhōti (ājyaśeṣe) |

cakrīvānaḍuhau vā me vān maitu te manaḥ |

cākṛavākaṇi saṇivananaṇi tan nau saṇivananam kṛtam ||

iti yajamānas triḥ prāśnāti | avaśiṣṭaṇi tūṣṇiṇi patnī | aparāḥṇe piṇḍa-
pitṛyājñāḥ | sa vyākhyātaḥ | saṇivatsaraṇi brahmacaryaṇi carato dvādaśa-
ratraṇi (trūratraṇi ekarātraṇi) vā | athāsyai gṛhān viśṛjet | yoktrapāśaṇi
viśāya tau saṇnipātayet ||

MGS.

dhanāya tvā: nowhere.

putrebhyas tvā „

prajāpataye: „

ahaṇi varṣma sadṛśānām: not found
in Saṇihitās.

ka idaṇi kasmā adāt MS. 1, 9, 4:

135. 1; AV. 3, 29, 7; KS. 9, 9, 12.

samānā vā ākutāni MS. 2, 2, 6: 20,
10; KS. 10, 12.

saṇi gachadhvaṇi saṇi jānidhvam
MS. 2, 2, 6: 20, 12.

khe rathasya khe'nasah RV. VIII,
91, 7=AV. 14. 1. 41 both with
variants.

virājo doho'si ApMB. 2, 9, 13 with
variants.

rāṣṭrabhrd asi ApMB. 2, 9, 8.

mā tvā doṣāḥ: nowhere.

nama āṛṣeyāya: „ cp. KGS.

namo rudrāya pātrasade: nowhere.

madhu vātā ṛtāyate 2, 7, 16: 99. 18;

RV. 1, 90, 6; KS. 39, 3.

madhu naktam MS. 2, 7, 16; RV. 1,

1, 99, 7; VS. 13, 28; KS. 39, 4.

madhumān no vanaspatiḥ MS. 2, 7,

16: RV. 1, 99, 8; VS. 13, 29; KS.

39, 5.

amṛtopastaraṇam asi: cp. BGS.

satyaṇi yāśah śrīr mayi—AG. 1, 24,

29. (BGS+TB.)

amṛtāpidhānam asi: cp. BGS.

hato me pāpmā: wanting in Saṇhitās.

oṇi kuruta: cp. BGS.

mātā rudrāṇām ApMB. 2, 10, 9; RV.

VIII, 101, 15; SMB. 2, 8, 15.

bhūr bhuvah svah: common.

oṇi utsrjata ApMB. 2, 10, 12.

trūṇāny attu „ 2, 10, 11.

alaṇi karaṇam asi PG. 2, 6, 26 with
variants.

prāṇāpānau me tarpaya PG. 2, 6, 18.

paridhāsyē yāśo dhāsyē PG. 2, 6, 20

with variants.

- yaśasā mā dyāvāpṛthivī PG. 2, 6, 21.
 yam aryamaṇam pūṣanam: nowhere.
 imam stomam arhate MS. 2, 7, 3: 78,
 1; ApMB. 2, 7, 1; SMB. 2, 4, 2;
 RV. I, 94, 1: AV. 20, 13, 3.
 syonā pṛthivī bhavatu MS. 4, 12, 2:
 180, 16; ApMB. 2, 15, 2; SMB.
 2, 2, 7; RV. I, 22, 15; VS. 35, 21.
 aghoracakṣur apatighny edhi: cp.
 AGS. and PGS.
 hiranyavarṇaḥ śucayaḥ MS. 1, 2, 1;
 9, 12; 2, 13, 1: 151; 7; ApMB.
 1, 2, 2, with variants.
 yaśam rājā varuṇaḥ MS. 2, 13, 1:
 151, 11; ApMB. 1, 2, 3; (c.d.
 differ) AV. 1, 33, 2=ApMB.
 yāsam deva divi kṛṇvanti bhakṣam
 MS. 2, 13, 1: 152, 10; ApMB. 1
 2, 4; AV. 1, 33, 3. both differ
 from MS.
 baṇṣabdan kuruta: laukika?
 yā akṛntan yā atanvan ApMB. 2, 2,
 5; SMB. 1, 1, 5. AV. 14, 1, 45.
 all with variants.
 prajāpataye svāhā: common.
 indrāya svāhā: ..
 agnaye svāhā: ..
 somāya svāhā: ..
 agnaye janavide svāhā: ApMB. 1, 4,
 3 with jani—
 somāya janavide: ApMB. 1, 4, 1
 with jani.
 gandharvāya ja—ApMB. 2, 4, 2 with
 jani—
 yukto vaha: HG. 1, 2, 18 yukto -
 purastāt.
 yad ākūtam: nowhere; by *pratīka*?
 somo dadad gandharvāya: cp. BGS.,
 and PGS.
 agnir asyāḥ prathamō jātavedāḥ:
 nowhere; with variation in SMB.
 1, 1, 10.
 hiranyagarbhaḥ sam avartatāgre MS.
 2, 13, 1: 168, 5; RV. X, 121, 1.
 yaḥ prāṇato nimiṣataḥ MS. 2, 13, 23:
 168, 7; RV. X, 121, 3 with slight
 variants.
 ya ojadāḥ baladāḥ MS. 2, 13, 23.
 168, 9; RV. X, 121, 2 with var.
 yasyeme viśve girayaḥ 2, 13, 23:
 168, 11; RV. X, 121, 4 with var.
 yena dyaur ugrā 2, 13, 23: 168, 14;
 RV. X, 121, 5 with variants.
 7.
 ya ime dyāvāpṛthivī 2, 13, 23: 168,
 16; RV. X, 121, 6 with variants.
 āpo ha yan mahatir viśvam āyan 2,
 13, 23: 169, 2: RV. X. 121, 7
 with variants.
 ā naḥ prajāṇi janayatu—2, 13, 23:
 169, 4.
 ākūtyai tvā svāhā: Kauś. 5, 7.
 bhūtyai tvā .. MS 4, 3, 30.
 prayuje tvā: nowhere.
 namase tvā svahā: ..
 aryamne tvā: ..
 sanirdhayaḥ tvā: ..
 jayāyai tvā: ..
 kāmāya tvā .. Kauś. 5, 7.
 prajāpataye MS. 1, 11, 4: 166, 5—6.
 (by *pratīka*; difficult to identify)
 samikṣasva: nowhere.
 mama vrate te hṛdayam SMB. 1, 2,
 21.
 ka namāsi: nowhere; but cp. ko
 nāmāsi.
 devasya tvā savitūḥ prasave VS. 1.10.
 yathendro hastam agrabhit: nowhere.
 grbhāni te saubhagatvāya hastam
 cp. AGS.
 yāge vāk sam avadata: nowhere;
 cp. PG. 1, 7, 2.
 sarasvati predam ava ApMB. 1, 3, 5
 with variants.
 amo'ham asmi sā tvam AV. 14, 2,
 71; KS. 35, 18; AG. 1, 7, 6; PG.
 1, 6, 3; ours different from all.
 etam aśmānam ā tiṣṭhatam: nowhere
 in this form; cp. ā tiṣṭhamam—
 ApMB. 1, 5, 1.
 yathendraḥ sahendrānyā: nowhere.
 samitāṇi samikalpethān MS. 2, 7, 11:
 90, 5; VS. 12, 57; TS. 4, 2, 5, 1:
 KE. 16, 11.
 indrānyāḥ saṇmahanam MS. 1, 1, 2:
 2, 2; (TS. 1, 1, 2, 2. with—pyai).
 saṇi tvā nahyāmi TB. 3, 5, 6, 1; AV.
 14, 2, 70.
 vṛtrasyāsi kaninikā MS. 1, 2, 1: 10,
 4. (VS. 4, 3 with variant).
 yāni rakṣāṃsy abhito vrajanti: no-
 where; but cp. yāni kāni ca
 ghorāṇi SMB. 1, 3, 6.
 aryamaṇam nu devam (SP.) differs
 from all Gṛhya-sūtras.
 tubhyam agre pary avahan: cp. PGS.
 with variants.

punaḥ patnīm agnir adāt RV. X, 85, 39; AV. 14, 2, 2; ApMB. 1, 5, 4. differs; ours goes with RV+AV. against ApMB.

iyam nāry upabīṛte: cp. PGS.

pūṣaṇam nu devam: cp. AGS.

varuṇam nu devam " "

ākūtīya svāhā: nowhere.

praci dig vasanta rṭuh MS. 2, 7, 20: 104, 16; prose of 23 lines.

prapad apanam sap tanu MS. 2, 13, 3: 153, 9; prose of 23 lines.

rṭāsād rṭadhāmāgnih MS. 2, 12, 2: 14, 5. 1—2 prose of 5 lines.

tā na idam brahma kṣatram MS. 2, 12, 2: 145, 2.

samhito viśvasāma MS. 2, 12, 2: 145, 3.

suśumnā śūryataśmih MS. 2, 12, 2: 145, 4.

iṣiro viśvavyacā vāto gandharvaḥ 2, 12, 2: 145, 5.

bhuji suparnaḥ MS. 2, 12, 2: 145, 6.

bṛhaspatir viśvakarma " 7.

prajāpatih paramēṣṭhi " 8.

amṛdayo dūrchetih " 9.

sa no bhuvanasya pate " 10.

yasya te viśvā āśāḥ " 11.

tā na idam brahma " 12.

trātāram indram MS. 4, 9, 27; 139, 17.

viśvādityā: nowhere; cp. viśva āditya

vasavaś ca devāḥ AG. 2, 4, 14; PG. 3, 3, 6.

kāmaṇ nu devam: nowhere.

ekam iṣe viṣṇuḥ: cp. PGS. BGS, etc.

dve ūrje " "

triṇi prajābhyaḥ " "

catvāri rāyaspoṣāya " "

pañca bhavāya " (different)

ṣaḍ rṭubhyaḥ " "

sakṣā saptaṇḍī bhava—ApMB. 1, 3, 14 differs.

imam vi śyāmi varuṇasya ApMB. 1, 5, 17; TS. 1, 1, 10, 2, 3, 5, 6, 1, differs.

bhūh svāhā: common.

bhuvah svāhā " "

svah svāhā: " "

tvam no agne varuṇasya MS. 4, 10, 14: 153, 11; RV. IV, 1, 4.

sa tvam no agne MS. 4, 10, 4: 153, 14; RV. IV, 1, 5.

ayās cāgne MS. 1, 4, 3: 51, 10; KS. 5, 4; ApMB. 1, 5, 18.

samudrād ūrmih MS. 1, 6, 2: 87, 15; RV. IV, 58, 1.

vayam nāma pra bravāma MS. 1, 6, 2: 87, 15; RV. IV, 58, 2.

catvāri śṛṅgā MS. 1, 6, 2: 87, 17; RV. IV, 58, 3.

idam haviḥ prajananam MS. 3, 11, 10: 156, 16; VS. 19, 48.

vi te mūcāmi raśanām TS. 1, 6, 4, 3; MS. 1, 4, 1: 48, 2.

edho'sy edhiṣṇuahi MS. 1, 3, 39: 46, 11.

ipo adyanv acariṣam MS. 1, 3, 39: 46, 12; VS. 20, 22.

yo hi śtha mayobhuvah MS. 2, 7, 5: 79, 16.

yo vah śivatamo rasah MS. 2, 7, 5: 79, 16.

tasma aram gamāma vah MS. 2, 7, 5: 80, 1.

sumāgalir iyam vadhūh cp. PGS.

enā ha nama MS. 4, 12, 1: 179, 9; KS. 8, 17; TB. 2, 4, 2, 7.

abhyajya keśan sumanasyamānāḥ: nowhere.

samasya keśan vṛjinān aghorān: nowhere.

samāna va ākūtāni MS. 2, 2, 6: 20, 10; KS. 10, 12.

yuñjanti bradhuam aruṣam MS. 3, 12, 18: 165, 9; RV. 1, 6, 1.

yuñjanty aśya kanyā hari MS. 3, 16, 3: 185, 7; RV. 1, 6, 2.

anḁ nyanḁv abhito ratham ye TS. 1, 7, 7, 2; var.; ApMB. 2, 21, 17.

var.; PG. 3, 14, 6. var.

vanaspate vidvāṅgo hi bhūyāḥ MS. 3, 16, 3: 186, 7; RV. VI, 47, 26; AV. 6, 125, 1.

sukīṇṣukam śalmalim ApMB. 1, 6, 4. var.; RV. X, 85, 20; AV. 14, 1, 61. var.; SMB. 1, 3, 11.

anu mā yantu devatāḥ: nowhere.

prati mā " "

namo rudrāya grāmasade " "

imā rudrāya MS. 2, 9, 9: 127, 9; RV. 1, 114, 1.

namo rudrāyaikavṛkṣasade: nowhere.

ye vṛkṣeṣu śaṣpiṇjarāḥ MS. 2, 9, 9: 128, 15; VS. 16, 58; TS. 4, 5, 11, 1.

namo rudrāya śmaśānasade: nowhere.
 ye bhūtānām adhipatayah MS. 2, 9,
 9; 128. 17; KS. 17, 16; VS. 16.
 59; TS. 4, 5, 11, 1.
 namo rudrāya catuṣpathasade PG. 3,
 15, 8.
 ye pathāṃ pathirakṣayah MS. 2, 9,
 9; 129, 1; KS. 17, 16; VS. 16, 60;
 TS. 4, 5, 11, 1.
 namo rudrāya ūrthasade: nowhere.
 ye tirthāni pracaranti MS. 2, 9, 9
 129, 3; KS. 17, 16; VS. 16, 61;
 TS. 4, 5, 11, 1.
 samudrāya vaiṇave: nowhere, with
 variants: ŚG. 4, 14, 2.
 namo nadīnām—patye: nowhere.
 viśvāhā jṣatām: ..
 svalḥ svāhā MS. 4, 9, 12; 134, 3;
 common.
 amṛtaṃ vā āsyē: nowhere.
 amṛtaṃ brahmaṇā saha: nowhere.

prāsahād iti—nudasva: ..
 sūtrāmāṇaṃ pṛthivīm MS. 4, 10, 1;
 144, 8; RV. X, 63, 10; common.
 vadhiṇṇāṃ sam etā paśyata: nowhere;
 but cp. inām sam etā paśyata
 RV. X, 85, 33; AV. 14, 2, 28.
 (MG. cites by pratīka showing
 that it had a *Mantrapāṭha* before it).
 vyutkrāma panthām: nowhere.
 prati brahman MS. 3, 11, 8; 152, 12.
 yeṣv adhyeti pravasan: nowhere; but
 cp. yeṣām adhyeti pravasan AV.
 7, 60, 3; VS. 3, 42.
 grhān ahaṇi sumanasah prapadye
 HG. 1, 20, 2; AS. 2, 5, 17; ĀpŚ.
 16, 16, 4.
 somenādityā balinah RV. X, 85, 2;
 AV. 14, 1, 2; ApMB. 1, 9, 2 all
 with variants.
 acyutā dhruvā dhruvapatnī: nowhere.
 cakrīvān anaḍṇhau vā me. ..

The fact that MGS. employs about 179 verses in the marriage ceremony against 21 employed by ĀGS. makes it posterior to the latter. The correctness of this view is made very probable by the fact that while ĀGS. envisages eight varieties of marriage the author of MGS., together with those of VāGS. and KGS., mentions only two, i.e. the Brāhma and Śaulka.

That the VāGS. closely resembles the MGS. becomes patent by a cursory comparison of the two; that VāGS. is an improvement on the MGS. is shown by:—

MGS. I. 9. 25:—

'sucakṣā aham akṣibhyāṃ bhūyāsaṃ
 suvarcā mukhena, suśrūt karmābhyāṃ
 bhūyāsaṃ' iti yathālingam āngāni
 saṃsprati | atha gandhotsādanē
 vāsasī | pari dhāsyē...ity ahaṭaṃ
 vāsaḥ paridhatte ||

VāGS. XII. 2:—

sucakṣā aham akṣibhyāṃ bhūyāsaṃ
 suvarcā mukhena suśrūt karmābhyāṃ
 iti gandhāchādane | pari dhāsyē...
 jīyām ity ahaṭaṃ vāsa āchādya ||

While the MGS. employs *sucakṣāḥ* etc. in touching the limbs of the body and *pari dhāsyē* etc. for putting new cloths on the bride, the VāGS. employs the verse *sucakṣāḥ* etc. in both rubbing the body of the bride and putting new cloths on her; in this case the verse *pari dhāsyē* etc. becomes redundant inasmuch as the act of dressing the bride has already been covered by the verse *sucakṣāḥ* itself.

That the present reading of the VāGS. is an attempt at improving upon

the MGS. becomes clear by a study of the manuscript Sh of the VāGS., which reads:—

--sucakṣā aham akṣibhyāṃ bhūyāsaṃ suvarcā mukhena suśrut karṇa-
bhyām iti yathālingam aṅgāni saṃsprṣati | atha gandhāchādane ||

This reading exactly agrees with the MGS. and this is so laid down in the Vārāha-Grhyapaddhati of Gaṇḍādhara.

2. MGS. I. 7. 5:— rohiṇīmṛgaśīraḥśravaṇaśraviṣṭhottaraṇi-
ity upayame || VāGS. X. 4:— mṛgaśīraḥśraviṣṭhottaraṇīty upaya-
met ||

The deletion of *rohiṇi* and the change of *ubayame* into *upayamet* may be noted.

3. MGS. I. 7. 5—12:— pañca vivāhakāraṇāṇi bhavanti
vittaṃ rūpaṃ vidyā prajñā bāndhava
iti | ekālābhe vittaṃ visrjet dvitīyā-
lābhe rūpaṃ | tṛtīyālābhe vidyāṃ
prajñāyāṃ bāndhava iti ca vivahante
(—dante?) | bandhumatiṃ kanyām
asprṣtamaithunām upayacheta | samā-
navarṇām asamānapravarāṃ yaviya-
sīm nagnikāṃ śreṣṭhām | vijñānam
asyāḥ kuryāt | aṣṭau loṣṭān āharet |
sitāloṣṭaṃ vediloṣṭaṃ dūrvaloṣṭaṃ
gomayaloṣṭaṃ phalavato vrkṣasyā-
dhastāl loṣṭaṃ śmaśānaloṣṭaṃ adhiva-
loṣṭaṃ iriṇaloṣṭaṃ iti | devāgāre sthā-
payitvātha kanyām grāhayed | yadi
śmaśānaloṣṭaṃ grhṇīyād adhvaloṣṭaṃ
iriṇaloṣṭaṃ vā nopayamet saṃjuṣṭaṃ
dharmenopayacheta | brāhmaṇa
śaulkena vā | śatamitirathaṃ dadyād
gomithunaṃ vā || VāGS. X. 5—12:—
pañca vivāhakāraṇāṇi bhavanti—
vittaṃ rūpaṃ vidyā prajñā bāndha-
vam iti | ekālābhe vittaṃ visrjet | dvi-
tīyālābhe rūpaṃ | tṛtīyālābhe vidyāṃ |
prajñāyāṃ tu bāndhave ca vivadante |
'anṛkṣarā' iti varakān vrajato'numan-
trayate bandhumatiṃ kanyām aspr-
ṣtamaithunām upagachetanagnikāṃ
śreṣṭhām | vijñānam asyaḥ kuryāt |
catur loṣṭān āharet—sitāloṣṭaṃ
vediloṣṭaṃ gomayaloṣṭaṃ śmaśāna-
loṣṭaṃ ca | teṣāṃ ekaṃ grhṇīṣveti
brhīyāt | śmaśānaloṣṭaṃ ced grhṇīyān
nopayacheta | asamsprṣtāṃ dharme-
nopayacheta brāhmaṇa śaulkena vā |
śatamitirathaṃ dadyād gomithunaṃ
vā ||

The similarity of the two is striking. VāGS. replaces MGS. *aṣṭau loṣṭān* with *catur loṣṭān*, in which it agrees with BhGS. I. 11. For the prescription of 8 lumps cp. ĀGS. I. 4. 12; GGS. II. 1. 4; KGS. XIV. 5.

4. MGS. I. 9. 4:— na jivatpitṛko' rghyaṃ pratigrhṇīyād
iti śrutiḥ | athavā pratigrhṇīyāt | VāGS. XI. 3:—
na jivatpitṛko' rghyaṃ pratigrhṇīyāt |
Option deleted.

5. MGS. I. 9. 6—12:— kāmasye camase vā dadhi madhu
cāniya varṣiyasā pidhāyācamaniya-
prathamaiḥ pratipadyante | 'virājo
doho'si virājo doham aśīya mayi
dohaḥ padyāyai virājāḥ kalpatām ity
ekaikam āhriyamāṇaṃ pratikṣate |
sāvitreṇa viṣṭaraṃ pratigrhya ahaṃ
VāGS. XI. 5—10:—
kāmasye camase vā dadhani madhu
āśicya varṣiyasā pidhāya 'virājo do-
ham aśīya mayi dohaḥ padyāyai virā-
jāḥ' iti madhuparkaṃ āhriyamāṇaṃ
pratikṣate | sāvitreṇa viṣṭaraṃ prati-
grhya 'rāṣṭrabhṛd asi'ty āsandyāṃ
udagagram āstṛnāti | 'ahaṃ varṣma'

varṣma' iti japati | 'rāṣṭrabhṛd asi'ty
 ācārya āsandim anumantrayate | 'mā
 tvā doṣa' ity adhaṣtāt pādāyor viṣṭa-
 ram upakaṣṣati | viṣṭara āsināyāi-
 kaṁ triḥ prāha | naiva bho ity āha |
 nama ārṣeyāyeti śrutiḥ ||

ity ekasminn upaviṣati | 'mā tvad
 yoṣaṁ' ity anyataram adhaṣtāt
 pādāyor upakaṣṣati | viṣṭara āsināyāi-
 kaṁ triḥ prāha | naiva bho ity āha
 'na mā riṣāme'ti ||

The similarity between the two amounts to actual identity; the slight variations seen in the two are deliberately introduced by the VāGS. This becomes clear by a study of the manuscript Sh of the Vārāha, which sides with MGS. in:—

1. pidhāyācamaniyaprathamaiḥ pratipadyante |
2. virājaḥ kalpatām iti ekaikam āhriyamāṇaṁ pratikṣate |
3. sāvitrenā viṣṭaraṁ pratigṛhya 'ahaṁ varṣma' ity ekasminn upa-
 viṣati | rāṣṭrabhṛd asi'ty ācārya āsandim anumantrayate |
4. adhaṣtāt pādāyor viṣṭaram upakaṣṣati |
5. nama ārṣeyāyeti śrutiḥ |

The readings of Sh are practically identical with those of MGS. Later redactors have introduced variations in order to show it off as a distinctly different school manual.

6. MGS. I. 10. 10. 11:—

yena karmaṇechet tatra jayān
 juhuyāt | jayānāṁ ca śrutis tāṁ ya-
 thoktam ||

VāGS. XIV. 12:—

vena karmaṇertset tatra jayān juhuyād
 iti jayānāṁ śrutiḥ | tvā (tām?) yathok-
 tam (cp. tāni yathoktam KGS. 25.14.).

By inserting *iti* VāGS. has elucidated the rather obscure construction of the MGS.

7. MGS. I. 10. 12-14:—

śuciḥ pratyānūṁ upayantā tāṁ samikṣasva ity
 āha | tasyāṁ samikṣamānāyāṁ japati 'mama
 vrate te' iti | kā nāmāsity āha | nāmadhaye
 prokte 'devasya tvā savituh' iti hastam grhṇan
 nāma grhṇāti | prāṇmukhyāḥ pratyānūmukha
 ūrdhvas tiṣṭhann āsināyā dakṣiṇam uttānaṁ
 dakṣiṇena nicāriktaṁ ariktena ||

VāGS. XIV. 13:—

pratyānūmukha upayantā
 'devasya te savituh' ity
 athāsya upanayanavad
 dhastam grhṇāti nicārik-
 tam ariktena ||

The process of abbreviation is unmistakable.

8. MGS. I. 10. 16-17. 4:—

abhidakṣiṇam āniyāgnēḥ paścād 'etam aśmā-
 nam' iti dakṣiṇābhyāṁ padbhyāṁ aśmānam
 āsthāpayati | 'yathendraḥ sahendrānyā' ity evaṁ
 dvir āsthāpayati | catuḥ pariṇayati | 'samitaṁ
 samkalpethām' iti paryāye paryāye b r a h m ā
 brahmajapaṁ japet | tato yathārthaṁ karma-
 samnipāto vijñeyāḥ | aryamne'gnaye pūṣṇe
 varunāya ca vṛhīn yavān vābhiniṛupya prokṣya
 lājā bhṛjjaṁ | mātṛe prayachati sajātāyā avidha-
 vāyai | athāsya dvivīṇam vāsaḥ prayachati
 tenaiṇa mantrena ||

VāGS. XIV. 13:—

pradakṣiṇam agniṁ pari-
 nayet | paścād agner dar-
 bheṣv aśmānam avāsthā-
 payati | 'ā tiṣṭhemaṁ aśm-
 ānam' iti | atraivāsyā dvi-
 vīṇam vāsaḥ prayachati |

The process of abbreviation is made patent. The emphasizing particle *eva* in the VāGS. implies the exclusion of the MGS.—matter standing between the act of treading the stone and giving to the bride another dress.

9. MGS. I. 11. 26:—

kumbhād udaken 'āpo hi śṭhīyābhīr
mājayante|

VāGS. XIV. 24:—

udakumbhena mārjayante| 'punantu
mā pitara' ity anuvākena| 'āpo hi-
śṭhīye'nety eke|

Reference to the MGS. is unquestionable, though the prescription of mārjana with the three verses beginning with 'āpo hi śṭhā mayobhuvah' is found in other sūtras as well.

10. MGS. I. 12 enjoins the act of hair-parting etc; this is omitted by the VāGS.

11. MGS. I. 13. 1-3 is an introduction to the return journey of the pair; the fourth sūtra prescribes murmuring of the mantra *anūkū nyanūkau* etc. over the wheels of the chariot. The VāGS. omits all reference to the return journey and the chariot; instead it directly enjoins the murmuring of the verse *anūkū* etc. This abbreviation has made the text of the VāGS. rather clumsy and disjointed.

12. MGS. I. 14. 1-5:—

aparasmīn ahnaḥ saṃdhan grhān
prapādayita| 'prati brahmann' iti
pratyavarohati| maṅgalāni prādur-
bhavanti goṣṭhāt samitātām ulaparājini
strṇāti| rathād adhyopāsanaḥ 'yeṣv
adhyeti'ti tayābhyupaiti||

VāGS:—

aparasyāhnaḥ saṃdhanikāle grhān
prapādayet| rathādyaupāsanaḥ saṃ-
tatāni ulaparājini strṇāti| tayā
bhyupaiti||

The hand of the abbreviator is unmistakable.

KGS.

udagayane bhāryāni vīdeṭa| kṛttikāsvātipūrvair iti varayet| lakṣaṇinā
lakṣaṇāni parikṣayet| bhṛgadheyaṃ api va piṇḍaḥ parikṣayet| vedyāḥ
sītāyāḥ hrādād goṣṭhād ādevanād ūdahanāc catuṣpathād iriṇāt saṃbhāryaṃ
navamam| 'ṛtam eva paramēṣṭhy ṛtam nātyeti kiṃ cana| ṛta iyaṃ pṛthivī
śrītā sarvam idam iyaṃ asau bhūyād' iti kanvāvā nāma grhītā sarvataḥ
kṛtalakṣaṇān piṇḍān pāṇv ādāya kumāryā upanāmayet| 'eteṣāṃ ekaṃ
grhāṇe'ti brūyāt| pūrveṣāṃ caturnām ekaṃ grhṇantīm upayachet| saṃbhār-
yaṃ apīty eke| rohiṇīmrgaśiraḥśraviṣṭhottarāṇīty upayame| yad vā
puṇyoktam||

atha brahmacyāyāḥ pradānavidhiṃ vakṣyāmaḥ| śuddhapakṣasya
puṇyāhe parvaṇi vodagagrān darbhān āstīrya teṣūpaviṣataḥ| prāṇmukhaḥ

pratigrahilā sāmātyaḥ pratyānūmukhaḥ pradātā | madhye prāgagrodagagrān
darghān āstīrya teṣūdakaṁ saṁnidhāya vrīhiyavān opya dakṣiṇata udān
āśinaḥ ṛtvig upayamanāṁ kārayet | sametśv āha 'dadāni' iti | 'pratigrhṇāmi'
iti trir āvedayate | 'etad vaḥ satyam' ity uktvā 'samānā vaḥ, saṁ vo
manāṁsi' ity ṛtvig ubhau samikṣamaṇo japati ||

atha sūlkadeyāyāḥ | hiraṇyaṁ vyatiharataḥ | 'prajābhyas tvā' iti
pradadati | 'rīyaspoṣāya tvā' iti pratigrhṇati | kaṁse hiraṇyaṁ samupya
'hiraṇyavarṇa' iti catasṛbhiḥ samavamṛśante | gaudānikair mantraiḥ kanyām
alanakṛtya catuṣpāde bhadrapiṭhe prān āśināyaś catasro' vidhavaḥ mātā pītā
ca guruḥ saptamas tāṁ sahasrachidreṇa pavitreṇa snāpayitvāhatena vāsasā
prachādya sthālīpakasya juhoti 'indrāya svāhendranyai svāhā puṣṭyai svāhā
bhagāya svāhā hriyai svāhā śriyai svāhā lakṣmyai svāhā puṣṭyai svāhā
viśvāvasave gandharvarājāya avaha' iti | nādiṁ tūṇavaṁ mṛdaṅgaṁ
paṇavaṁ sarvaṇi ca vaditrāṇi gandhōdakena samupalipyā kanyā pravā-
dayate 'śunaṁ vada dundubhe suprajāstvāya gomukha prakṛdayantu
kanyāḥ sumanasyamānaḥ sahendrāṇyā kṛtamaṅgala' iti | pratisakhi prakri-
dayaty ekam ahar dve vāhoratre ||

Yajñīyasya vṛkṣasya prag āyatāṁ śākhāṁ sakīd āchinnāṁ sūtratan-
tunā prachādya sāvitreṇa kanyāyai prayachati | 'yā te' lakṣmīr mātṛmayi
pitṛmayi saṁkrāmaṇi saha jā vapi kā cit | tāṁ tiṣyeṇa saha devatayā nir-
bhajāmi nir pudāmi sā dviṣantaṁ gachatu tiṣyabhraspatibhyāṁ namo nama
iti | tasyā utsargaḥ sthāvarodake śucāu vā devatāyatane ||

athāto haviṣyakalpaṁ vyākhyāsyāmaḥ | daśavārṣikaṁ brahmacaryaṁ
kumārīṇaṁ dvādaśavārṣikaṁ vā | brahmacaryānte gandharve devakule vā
dvāv agni prajvālyā dvau paśu npākaroty aṛyamṇe dakṣiṇaṁ prajāpatyaṁ
uttaram | asaṁbhave tv ekapaśuḥ | taṇḍulair vā kuryāt | yathāsthānaṁ
paśur yathāsthānam avadānāni tathā haviḥ | agniṁ somaṁ varuṇaṁ mitram
• indraṁ bṛhaspatiṁ skandaṁ rudraṁ vātsīputraṁ bhagaṁ bhaganakṣatraṁ
kāliṁ śaṣṭhiṁ bhadrakālīṁ pūṣaṇaṁ tvaṣṭāraṁ mahiṣikāṁ ca gandhāhu-
bhir yajeta ||

athāto haviṣyapūnyāhaḥ | udakāntaṁ gatvā yathopapatti vā payasi
sthālīpākaṁ śrapayitvā sarvagandhaiḥ phalottaraiḥ saśiraskāṁ snāpayitvā-
hatena vāsasā prachādya sthālīpākasya juhoti 'indrāṇi varuṇāni gandharvāṇy
udakānya agnir jivaputraḥ prajāpatir mahārājaḥ skando'ryamā bhagaḥ
prajānaka' iti ||

yām eva dvitīyaṁ rātriṁ kanyāṁ vivāhayaṣyan syāt tasyāṁ rātryām
atite nīśakāle navāṁ sthālīm āhṛtya payasi sthālīpākaṁ śrapayitvā sarva-
gandhaiḥ phalottaraiḥ saśiraskāṁ snāpayitvāhatena vāsasā prachādya sthālī-
pākasya juhoty 'agnaye somāya mitrāya varuṇyendrayōdakāya bhagāyā-

ryamçe pürçe tvaştre riñçe prajāpataya' iti | etā eva devataḥ pūṃsaḥ kumbham vaiśravaṇam iśānam ca yajeta ||

catastro'shan vāvidhāvāḥ śakapindibhiḥ striyo'nmena ca brāhmaṇān bhojayitvā viṇāgāyibhiḥ saba saṃgāyeyur api vā caturo nartanaṃ kuryāt | 'krīdaṃ vaḥ śardho marutam anarvāṇaṃ raiceśubhaṃ kaṇvā abhi prayaṇata' iti | akṣatasaktūnām agniṃ puṣṭipatiṃ prajāpatiṃ ca yajeta | 'agninā rayim aśnavat poṣam eva dive dive yaśaṣaṃ vīravattamam || 'prajāpate na hi tvad anyā' iti ca | sarvatrodvāhakarmasv anādiṣṭadevateṣv agniṃ puṣṭipatiṃ prajāpatiṃ ca yajeta ||

atha prāsthānikam | tasmin yathoktam upasamādhāya jayaprabhṛtibhir hutvā paścād bhaginiṃ sicaṃ grhṇāti śastraṃ grhītvā | 'pūṣā mā' iti yānti yatrodakam | 'saṃ no devir' ity upaspr̥śya 'prāci dig' iti yānti yathādiṣam ||

ṣaḍ arghyārṇhā bhavanty ācārya ṛtvig rāja vivāhyaḥ priyaḥ snātaka iti | athainam arhayanti | ādan ca karmaṇaḥ | arghyam udakaṃ sauśadhaṃ darbhaḥ iti | kaṇise camase vā dadhy āsicya madhu ca varṣiyasa pīdhāya viṣṭarābhyāṃ paṇigṛhya pādyaprathamaiḥ pratipadyante | 'mayi doho'si virajo dohaḥ pādyāyai virajo doham aśīya' ity ahriyannāṃ anumantrayate | 'viṣṭaro'si mātari sīda' iti viṣṭaraṃ āstīrya tasminn upaviśati | viṣṭara āsinayaikaikaṃ triḥ prāha | 'naiva bho' ity āha 'na marṣa' iti | 'saṃ no devir' ity apo'bhinantrya pādyābhiḥ prakṣālayate 'dakṣiṇaṃ pādān avanenija idam aham asmin kule brahmavarcasaṃ dadhāmy uttaraṃ pādān avanenija idam ahaṃ mayi tejo viryam annādyāṃ prajāṃ paśūn brahmavarcasaṃ dadhāmi' iti | 'āpo hi śṭhiyābhiḥ' arghyaṃ paṇigṛhya savitreṇa madhuparkaṃ 'viṣṭaro'sy antarikṣam adhvīśrayasva' iti viṣṭaram avakṣya 'utu tvā' ity avasārya 'tac sakṣur' ity avekṣya 'pṛthivyās tva' iti viṣṭare nidhaya 'madhu vāta ṛtāyata' iti tiṣṭbhiḥ pradesnyā pradakṣiṇam āloḍayati | 'vasavaḥ tvāgnirājāno bhakṣayantu pitaras tvā yamarājāno bhakṣayantu rudrās tvā somarājāno bhakṣayantu adityas tvā varuṇarājāno bhakṣayantu viśve tva devā bṛhaspatirājāno bhakṣayantu' iti pradakṣiṇaṃ pratidiṣaṃ pratimantraṃ pātrasyānteṣu lepān nimārṣti | 'yan madhuno madhavyasya paramasyannādyasya paramam annādyāṃ rūpaṃ tenāhaṃ madhuno madhavyasya paramasyannādyasya paramo'nnādo madhavyo bhūyasam | trayyai vidyāyai yaśo'si śriyai yaśo'si yaśase brahmaṇo diptir asi satyaśrīr yaśaḥ śrīr mayi śrīḥ śrīḥ śrayatām' iti madhuparkasya catuṣ prāśnāty aṅguṣṭhadvītyābhiḥ kaṇiṣṭhayaḥ prathamam evam anupūrvāṃ sarvābhis tadavaśiṣṭaṃ suhr̥de prayachati | ācāmaty 'amṛto-pastaraṇam asi' iti | tasmā asipāñir gām prāha | tāṃ śāsti 'mama cāmuṣya ca pāpmānaṃ jahi hato me pāpmā pāpmānaṃ me hatoṃ kuruta' iti | caturo nānāgotrān brāhmaṇān bhojayet | eṣa ādya upāyaḥ | yady utsṛjen 'mātā

rudrāṇām' iti japet 'mātā rudrāṇāṃ duhitā vasūnāṃ svasādityānām amṛtasya nābhiḥ | pra nu vocaṃ cikituṣe janāya mā gām anāgām aditiṃ vadhiṣṭa | sūyavasād bhagavati hi bhūyā atho vayaṃ bhagavantaḥ syāma | addhi tṛṇam aghnye viśvadānīṃ piba śuddham udakam ācaranti | om utsrjata | tṛṇāny attv' ity uktvā tām utsrjāṃ paśum aṅgaṃ vā | 'nāmāṃso madhu-parkaḥ syād' iti ha vijñāyate | api vā gṛhṭandana eva syāt ||

'anṛkṣarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti no vareyam | sam aryamā saṃ bhago no ni nīyāt saṃ jāspatyaṃ suyamam astu devā' ity udāhāraṃ prahiṇoti | śamīśākhayā sapalāśayā pidhāyāhareḥ | etāsām evāpām udakārthān kurvita | 'saṃ na āpo dhanvanyāḥ saṃ naḥ santv anūpyāḥ | saṃ naḥ samudriyā āpaḥ śam u naḥ santu yā imā' ity akevalābhir adbhiḥ snātāṃ | 'yā akṛntan yā avayan yā atanvata yāś ca devīr antāṃ abhito' dadanta | tās tvā devīr jarasā saṃ vyayantv āyusmatidaṃ pari dhatsva vāsa' ity ahaṭaṃ vāsah paridhāpya 'āsāsānā' ity antarato mauñjena dārbeṇa yoktreṇa vā saṃnahyati | 'āsāsānā sanmanasaṃ prajāṃ saubhāgyaṃ rayim | agner anuvratā bhūtvā saṃ nahye sukr̥tāya kam | preto muñcāmi nāmutaḥ subaddhām amutas karaṃ | yatheyam indra mīdhvaḥ suputrā subhagāsatī || pūṣā tveto nayatu hastagrhyāśvinan tvā pra vahalāṃ rathena | gṛhān gacha gṛhapatnī yathāso vaśinī tvaṃ vidatham āvadāsi | mā vidan paripanthino ya āsidanti dampatī | sugebhir durgam atilām apa drāntv arātaya' ity udāniya | uktaṃ vāsasaḥ karma | ācārikāṇi | tūṣṇiṃ nirmanthyaṃ bhrāṣṭrāt saṃtapa-naṃ yatra dīpyamānaṃ vā bahir agnim upasamādhāya parisamūhya par-yukṣya paristiryājyaṃ vilinotpūtaṃ kṛtvāghūrād āyabhāgāntaṃ hutvāparen-āgnim ano rathaṃ vāvasthāpya 'yoge yoga' iti yunakti dakṣiṇam itaram uttarām itarām | tūṣṇiṃ vimucya 'khe rathasya khe' nasah khe yugasya śata-krato | apālām indras triṣ pūtvā karotu sūryavarcaśam' iti hiraṇyaṃ niṣṭark-yaṃ badhvādhyadhi mūrdhani dakṣiṇasmin yugataṛdmany adbhir avakṣāra-yate 'śaṃ te hiraṇyam' iti | 'śaṃ te hiraṇyaṃ śam u santy (-tv) āpaḥ śaṃ te methi bhavalu śaṃ yugasya tardma | śaṃ ta āpaḥ śatapavitṛā bhavantv enā patyā tanvā saṃ sṛjasva' iti | dakṣiṇataḥ pumān bhavati | atha juhoty 'agnaye janivide svāhā somāya janivide svāhā gandharvāya janivide svāhā | āyusaḥ prāṇam' iti saṃtanir juhoti | jayābhyātānān rāṣṭrabhr̥taś ca | tāni yathoktam | ādhipatyāni juhoti | 'ākūtyā' iti tribhis 'tvā' ityantaiḥ | 'hiraṇyagarbha' ity aṣṭābhiḥ pratyrcam | 'bhūḥ svāhe'ti mahāvyaḥtriḥhis catasṛbhiḥ | 'agna āyūṃṣi' ity āgnipāvamānibhis ca tisṛbhiḥ | hutvā kanyāyā mūrdhani saṃpātān avanayed 'yā te patighnī tanūr apatighnīm te tāṃ karomi svāhā | yā te putriyā tanūḥ putriyāṃ te tāṃ karomi svāhā |

yā te'paśavyā tanūḥ paśavyāṃ te tām karomi svāhā' iti tribhiḥ | udag agner darbheṣu prācin' avasthāpya śuciḥ purastāt pratyāñṇ upayantā 'devasya te savituh prasave' śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ hastāṃ gr̥hṇāmi' iti hastāṃ gr̥hṇāti dakṣiṇam uttānaṃ sāṅguṣṭhaṃ nicāriktaṃ ariktenaivaṃ savyaṃ savyena | 'gr̥bhṇāmi' iti catasro varaṃ vācayati 'gr̥bh- ṇāmi te suprajāstvēya hastau mayā patyā jaradaṣṭir yathāsaḥ | bhago aryamā savitā purāṇdhir mahyaṃ tvādur gārhapatyāya devāḥ || tāṃ puṣāṃ śivata- mām erayasva yasyāṃ bijāṃ manuṣyā vapanti | yā na ūrū uśati viśrayāte yasyām uśantaḥ praharāma śepam || somo dadad gandharvāya gandharvo dadad agnaye | rayiṃ ca putrāṃś cādād agnir mahyam atho imām || somāḥ prathamō vivide gandharvo vivida ultaraḥ | tṛtīyo agniṣ ṭe patis turiyo'haṃ manuṣyajā' iti | tato gāthā vācayati 'sarasvati predam ava' ity anuvākam | ubhāv ity eke | yadi pṛthak tantram pradakṣiṇam agnim āṇiya tattraivopa- vośya saṃsthāpayet | ekakarmaṇi tantra uttareṇāgniṃ pratyetya tato vivāhaḥ | 'ya ime dyāvāpṛthivi' ityādaya udvāhe homā jayaprabhṛtayaś ca naikakarmaṇi tantre sviṣṭakṛd ājyabhāgaṃ ca | paścād agner darbheṣu 'sā tvam asi' iti vācayati | 'sā tvam asy amo' ham amo'ham asmi sā tvaṃ tā ehi vivahāvahai puṃse patrāya kartave rāyaspoṣāya suprajāstvēya suvīryāya' iti | agnim abhidakṣiṇam āṇiya 'ihy āsmānam' iti varaṃ dakṣiṇena padās- mānam āsthāpayati | 'ehy āsmānam ātiṣṭhāśmeva tvaṃ sthiro bhava | kṛṇvantu viśve devā āyus ṭe śaradaḥ śatam' iti | 'ātiṣṭhemam' iti yadhūm | 'ā tiṣṭhemam āsmānam āśmeva tvaṃ sthirā bhava | pra mṛṇiḥi duvasyavaḥ sahasva pṛtanyata' iti | ājyasyāñjalāv upastīrya 'idaṃ havir' ity abhimṛ- śyāthāsyai śamilājān āvapati bhrātā brahmacārī vā | tām avichindati juhoty 'aryamaṇam nu devaṃ kanyā agnim ayakṣata | so'smā devo aryamā preto muñcātu māmuṣya gr̥hebhyaḥ svāhā' | 'agnir mā janimān' iti vācayati | 'agnir mā janimān anayā janimantaṃ karotu jīvatpatnir bhūyāsam | 'iyaṃ nār' iti sarvatrānuṣajati | 'iyaṃ nāry upabrūte tokmāny āvapantikā | dīrghāyur astu me patir edhantāṃ jñātayo mam' iti | paryayaṇe paryayaṇe lājāhomo yājāmāṇaṃ cāsmānaṃ cāsthāpayati | 'gandharvaṃ palivedanam' iti | 'gandharvaṃ pativedanaṃ kanyā agnim ayakṣata | so'smān devo gandhar- vaḥ preto muñcātu māmuṣya gr̥hebhyaḥ svāhā || 'somo mā jñātimān' iti vācayati | 'somo mā jñātimān anayā jñātimantaṃ karotu jīvatpatnir bhūyā- sam | 'tryambakaṃ yajāmahe' iti | 'tryambakaṃ yajāmahe sugandhiṃ patipoṣaṇam | urvārukam iva bandhanān mṛtyor mukṣīya māmuṣya gr̥he- bhyaḥ svāhā | 'pūṣā mā paśumān' iti vācayati | pūṣā mā paśumān anayā paśumantaṃ karotu jīvatpatnir bhūyāsam | śiṣṭān sviṣṭakṛte juhoti sūrpeṇā

kartā | varo dakṣiṇā | tūṣṇuḥ hastau vimucya 'vi te muñcāmi' iti saṃnahanam | uttarato'gner darbheṣu prāciṇi prakrāmayaty 'ekam iṣe dve ūrje trīṇi rāyaspoṣāya catvāri mayobhavāya pañca prajābhyah ṣaḍ ṛtubhyo dīrghāyutvāya saptamaṇi sakhā saptapadā bhava sumṛḍikā sarasvati | mā te vyoma saṃdṛṣe viṣṇus tvānvetu' ity anuṣaṅgaḥ | 'tac cakṣur' ity ādityam upasthāpayati | astamite'gnim | jivantīṇi dhruvaṇi svastyātreyam darśayaty arundhatīṇi ca | eteṣāṃ ekaikaṇi 'paśyasi' ity āha | 'paśyāmi' iti pratyāha | 'sumaṅgalir iyaṇi vadhūr imāṇi sam eta paśyata | saubhāgyam asyai datvā yāthāstaṇi vi paretana' iti vikṣitān anumantrayate | 'ud uttamam' iti prāg udāciṇi āvasathaṇi yatim anumantrayate yato vā syāt | 'ud uttamam ārohanti vyasyanti pṛtanyataḥ | mūrdhānaṇi patyur āroha prajāyā ca virāḍ bhava || imāṇi tvam indra mīḍhvaḥ saputrāṇi subhagāṇi kṛṇu | daśāsyaṇi putrān ā dhehi patim ekādaśaṇi kṛdhi | samrājñi śvaśure bhava samrājñi śvaśrvāṇi bhava | nanāndari samrājñi bhava samrājñi adhi devṛṣu || snuṣāṇāṇi śvaśurāṇāṇi ca prajāyās ca dhanasya ca | patināṇi devarāṇāṇi ca sajātānāṇi virāḍ bhava' iti ||

punyaḥ yunkte | 'yoge yoga' iti yunakti | 'aṅkanyaṅkā abhito rathaṇi ye dhvānta vātāgram abhi ye saṃpatanti | dūrehetih patatrinī vājinivāṇis te no'gnayaḥ paprayaḥ pārayantv' iti cakre anumantrayate | 'khe rathasya khe'nasah khe yugasya ca tardmasu | khe akṣasya khe avadadhāmi' iti yugataṛdmasu śamīśākhām avadadhāti | 'sukīṇisukaṇi śālmaliṇi viśvarūpaṇi hiraṇyavarṇaṇi suvṛtaṇi sucakram | ā roha sūrye anṛtasya yonīṇi syonaṇi patye vahatuṇi kṛṇuṣva' ity āropayate | 'mā vidan paripanthinaḥ', 'sumaṅgalir' iti ca pravāhayate | 'saṃkāśayā vivahataṇi brahmaṇā gṛhair aghoreṇa cakṣuṣā maitreṇa | paryānaddhaṇi viśvarūpaṇi yad asyāḥ syonaṇi patibhyaḥ savitā kṛṇotu tad' iti vadhūsaṃgame | 'ye śmaśāneṣv' iti śmaśāneṣu | 'ye śmaśāneṣu punyajanāḥ śāvās teṣu śerate | atraiva te ramantāṇi mā vadhūr anvavekṣata' iti | 'ye vaneṣv' iti mahāvanaṇi mahāvṛkṣaṇi dṛṣtvā | 'iha raḍir' iti krūraṇi dṛṣtvā | 'namo astu sarpebhya' iti sarpaṇi | 'ye tīrthāni' iti tīrthe 'tā mandasānā' iti ca | 'tā mandasārā manuṣo duroṇa ā dhattaṇi rayiṇi sahavīraṇi vacasyave | kṛtaṇi tīrthaṇi supramāṇāṇi śubhaspatī sthāṇuṇi patheṣṭhām apa durmatīṇi hatam || ayaṇi no mahyāḥ pārāṇi svasti nēṣad vanaspatih | sirā nāḥ sutarā bhava dīrghāyutvāya varcase || aśmanvatī riyate saṃ rabhadhvam uttiṣṭhata pracaratā sakhāyaḥ | atrā jahāma ye āsann aśevāḥ śivān vayam ut taremābhi vājān' iti ||

'śaṃ na' iti nadīm tarati | 'ya ṛta' iti rathāṅge'vaśirṇe | 'ya ṛte cid
 abhīśriṣaḥ purā jatrubhya ātṛdaḥ | śaṃdhātā śaṃdhiṃ maghavā purūvasur
 niṣkartā vihṛutaṃ punar' iti || aparāhṇe'dhivṛkṣasūrye gr̥hān upayāya
 'ūrjaṃ bibhrati' iti gr̥hān pratidr̥śya japati | 'ūrjaṃ bibhrati vasuvaniḥ
 sumedhā gr̥hān āgāṃ modamānā suvarcāḥ | aghoreṇa cakṣuṣāhaṃ maitreṇa
 gr̥hānāṃ paśyanti vāya ut tirāmi || gr̥hānām āyuh pra vayaṃ tirāma gr̥hā
 asmākaṃ pra tirantv āyuh | gr̥hān ahaṃ sumanasah prapadye vīraghñi
 vīrapatiḥ suśevā | irāṃ vahato ghṛtam ukṣamānāṃ(?)teṣv ahaṃ sumanāḥ
 saṃ viśāmi || yeṣāṃ madhye'dhiprivasann eti saumanasaṃ bahu | gr̥hān
 upahvayāmahe te no jānantu jānataḥ || sūnṛtāvantaḥ svadhāvanta irāvanto ha
 sāmadāḥ | akṣudhyā atr̥syā gr̥hā māsmaḍ bibhetana || upahūtā iha gāvaḥ
 upahūtā ajāvayaḥ | atho annasya kilāla upahūto gr̥heṣu me || upahūtā
 bhūrīdhanāḥ sakhāyaḥ sādhusaṃmadāḥ | ariṣṭāḥ sarvapuruṣā gr̥hā naḥ
 santu sarvadā' iti ||

ulaparājīṃ str̥ṇāty ā śayanīyāt | tayā praviśati | adhyābitāgniṃ sodakaṃ
 sauśadham āvasathaṃ pratipadyate | rohiṇyā mūkena vā yad vā puṇyoktaṃ
 apareṇāgnim ānaḍhe rohite carmaṇy upaviśyāpi vā darbheṣv eva jaya-
 prabhṛtibhir hutvā 'agnir aitu prathama' iti ca | 'agnir aitu pratham
 devatānāṃ so'syāḥ prajāṃ nayatu sarvām āyuh | tad ayaṃ rājā varuṇo'
 numanyatāṃ yatheyāṃ strī pautram aghaṃ nirundhyāt svāhā || agnir
 imāṃ trāyatāṃ gārhapatyah so'syāḥ prajāṃ muñcatu mṛtyupāśāt |
 ariktopasthā jivatām astu mātā pautram ānandam abhi vi budhyatām iyaṃ
 svāhā || mā te gr̥he niśi ghora utthād anyatra tvad rudatyah saṃ viśantu |
 jīvaṃputrā patiloke vi rāja paśyanti prajāṃ sumanasyamānāṃ svāhā || mā
 te kumāraḥ stanadhaḥ pra māyi mā tvaṃ vikeśy ura ā vadhiṣṭhāḥ | stanaṃ
 dhayantaṃ savitūbhi rakṣatu ā vāsasaḥ paridhānād bṛhaspatir viśve devā
 abhi rakṣantu nityaṃ svāhā || agne prāyaścitte tvaṃ devānāṃ prāyaścittir
 asi yāsyāṃ bhṛṣā tanūs tām asyā nāśaya svāhā || vāyo prāyaścitte | sūrya
 prāyaścitte | candra prāyaścitte | viṣṇo prāyaścitte | viṣṇo prāyaścitte |
 candra prāyaścitte | sūrya prāyaścitte | vāyo prāyaścitte | agne prāyaścitte
 tvaṃ devānāṃ prāyaścittir asi yāsyāṃ bhṛṣā tanūs tām asyā nāśaya svāhā ||
 tryāyuṣaṃ jamadagneḥ kaśyapasya tryāyuṣaṃ | yad devānāṃ tryāyuṣaṃ
 tan me astu tryāyuṣaṃ" iti | ājyasyaikaḍeśe dadhy āsicya 'dadhikrāvṇa'
 iti trir dadhi bhakṣayitvā māṇavakāyotsaṅga 'idam agna' iti phalāṇi
 pradadāti | tūṣṇīm upacaritaṃ sthālīpākaṃ śrapayitvā tasyāgnim iṣṭvā

prajāpatiḥ ca śeṣaḥ prāśnītaḥ | 'annam eva vivananam annaṃ saṃivananaṃ
 kṛtam | annaṃ paśūnāṃ prāṇo'nnam jyeṣṭhaṃ bhiṣak smṛtam || annamayena
 maṇinā prāṇasūtreṇa prśninā | sinomi satyagrantiṇā hṛdayaḥ | ca manaś
 ca te || saha vācā mano astu saha cittam | saha vratam | cakram ivānaḍuḥaḥ
 padaḥ | mām evānv etu te manah || māṃ caiva paśya sūryaḥ | ca mā cānyeṣu
 manah kṛtāḥ | cākṛavākaḥ saṃivananaḥ | mama cāmuṣyāś ca bhūyād' iti ||
 saṃivatsaraḥ brahmacaryaḥ carato dvādaśa rātrīḥ ṣaṭ tisra ekāṇi vā ||

ṛtam eva parameṣṭhi TB. 1, 5, 5, 1;
 MS. 1, 7, 2, 23; GG. 9, 7, 1., var.

dadāmi te (laukika?) nowhere.

prati grhṇāmi (laukika?) nowhere.

samānā va ākūtiḥ KS. 10, 12; MS. 2,
 2, 2, 6: 30, 10 with vā; MG.
 1, 8, 10.

saṃ vo manāṃsi saṃ vratā KS. 10.
 12; MS. 2, 2, 6: 20, 8;
 AV. 3, 8, 5.

prajābhyas tvā KS. 30, 5; TS. 3, 3,
 6. 2.

rāyaspoṣāya tvā grhṇāmi TS. 1, 6,
 1, 3.

hiranyavarṇaḥ śucayaḥ pāvakaḥ TS.
 5, 6, 6, 1. (a); AV. 1. 33, 1; MS.
 1, 2, 1: 9, 12. 2, 13, 1: 151, 7;
 ApMB. 1, 2, 1, 2.

yāsāṃ rājā varuṇo yāti madhye TS.
 5, 6, 1, 1. (b); RV. 7, 49, 3; AV.
 1, 33, 2; MS. 2, 13, 1: 151, 11;
 ApMB. 1, 2, 3.

yāsāṃ devā divi kṛṇvanti bhakṣam
 TS. 5, 6, 1, 1. (c); AV. 1, 33, 3;
 MS. 2, 13, 1: 152, 1; ApMB. 1,
 2, 4.

śivena mā cakṣuṣī paśyatāpaḥ TS.
 5, 6, 1, 1. (d); AV. 1. 33, 4; MS.
 2, 13, 1: 152, 5; AB. 8, 6, 10.
 A reference to TS. or AV. may be
 meant; (the verses do not occur
 in KS).

indrāya svāhā KS. 1, 5, 7.

indrānyai svāhā: nowhere.

kāmāya svāhā ..

bhagāya svāhā ..

hriyai svāhā ..

śriyai svāhā ..

lakṣmyai svāhā ..

puṣṭyai svāhā ..

viśvāvasave gandharvarājāya svāhā:
 nowhere.

(indrāya-gandharvarājāya; in this
 order the verse does not occur
 anywhere; in a different order it
 is found in VS., TS.)

śubhaḥ vada dundhuḥ: nowhere.

devasya tvā savituḥ prasave: com-
 mon.

yā te lakṣmīr mātṛmayī: nowhere.

agnaye svāhā: common.

somāya svāhā ..

varuṇāya svāhā .. (KSA. 1,5,7)

mitrāya svāhā ..

indrāya svāhā ..

brhaspataye svāhā ..

skandāya svāhā: nowhere.

rudrāya svāhā: common.

vātsiputrāya svāhā: nowhere.

bhagāya svāhā ..

bhaganakṣatrebhyāḥ svāhā ..

kālyai svāhā : nowhere.

bhadrakālyai svāhā ,

pūṣṇe svāhā KS. 1, 5, 7.

tvāstre svāhā KSA. 3, 5.

mahiṣikāyai svāhā: nowhere.

indrānyai varuṇānyai gandharvānyai

etc.: nowhere.

agnaye svāhā: nowhere in this order.

somāya svāhā
mitrāya svāhā:
varuṇāya svāhā
indrāya svāhā
udakāya svāhā VS. 22, 25.
bhagāya svāhā
aryamṇe svāhā
pūṣṇe svāhā
tvastre svāhā
rājñe svāhā TB. 3, 10, 7, 1.
prajāpataye svāhā

kumbhāya svāhā: nowhere.

vaiśravaṇāya svāhā ŚB. 5, 6.

iśānāya svāhā ApMB. 2, 18, 16.

kṛdāṇi vah śardho mārutaḥ KS. 21, 13. RV. 1, 37, 1=TS. 4, 3, 13. 6=MS. 4, 10, 5: 155. 4, everywhere one, why then by sakala-
pālha?

agninā rayim aśnavat RV. 1, 1, 3; TS. 3, 1, 11, 1; MS. 4, 10, 4: 152, 9.

prajāpate na hi tvad anya etāḥ KS. 15: 8. everywhere with difference.
ākūtaṇi cakūtiś ca TS. 3, 4, 4, 1; MS. 1, 4, 14: 63, 17.

ṛtāśād ṛtadhāmāgniḥ BS. 18, 14.
(a) suṣumṇaḥ sūryaraśmiḥ KS. 18, 14, (b)
saṇhito viśvasāmā KS. 18, 14.
(c) bhujyuh suparnaḥ KS. 18, 14, (d) prajāpatir viśvakarmā KS. 18, 14. (e)
iṣiro viśvavyacāḥ KS. 18, 14, (f)
14 (g)

sa no bhuvanasya pate KS. 18, asmai brahmaṇe'smai kṣatrāya KS. 18, 14, (h)

samudro'si nabhasvān KS. 18, 14, (i)

yās te agne sūrye rucāḥ VS. 18, 47; KS. 16, 16.

yā vo devāḥ sūrye rucāḥ VS. 18, 47; KS. 16, 16.

rucaṇi no dhehi brāhmaṇeṣu VS. 18, 48; TS. 5. 7. 6. 3; MS. 3, 4, 8: 56, 3.

tat tvā yāmi brahmaṇā vandamā-
naḥ VS. 18, 49; KS. 4, 16.

agnir bhūtānām adhipatiḥ TS. 3, 4, 5, 1.

indro jyēsthānām adhipatiḥ TS. 3, 4, 5, 1.

yamaḥ prthivyā adhipatiḥ TS. 3, 4, 5, 1; PG. 1, 5, 10.

vāyur antarikṣasya TS. 3, 4, 5, 1; AV. 5, 24, 8; PG. 1, 5, 10.

sūryo divaḥ TS. 3, 4, 5, 1; PG. 1, 5, 10.

candramā nakṣatrāṇām TS. 3, 4, 5, 1; PG. 1, 5, 10; AV. 5, 24, 10.

bṛhaspatir brahmaṇaḥ TS. 3, 4, 5, 1; PG. 1, 5, 10.

mitraḥ satyānām KS. 15, 5; TS. 1, 8, 10, 2; VS. 9, 39; MS. 2, 6, 6: 67, 12.

varuṇo'pām TS. 3, 4, 5, 1; PG. 1, 5, 10. (d); AV. 5, 24, 4.

samudraḥ srotyānām TS. 3, 4, 5, 1; PG. 1, 5, 10.

samudraḥ srotyānām TS. 3, 4, 5, 1; PG. 1, 5, 10.

soma oṣadhinām TS. 3, 4, 5, 1; PG. 1, 5, 10.

savitā prasavānām TS. 3, 4, 5, 1; PG. 1, 5, 10; AV. 5, 24, 1.

rudraḥ paśūnām TS. 3, 4, 5, 1. PG. 1, 5, 10; VS. 9, 39; KS. 15, 5.

tvastā rūpāṇām TS. 3, 4, 5, 1; PG. 1, 5, 10.

viṣṇuḥ parvatānām TS. 3, 4, 5, 1.

maruto gaṇānām TS. 3, 4, 5, 1. PG. 1, 5, 10.

pitarah pitāmāhāḥ KS. 39, 7, TB. 4, 3, 3, 2.

pūṣā mā prapathe KS. 7, 2, 9; SM. 1, 5, 4: 71, 8.

śaṇi no devir abhiṣṭaye KS. 13, 15; common.

prāci dig agnir devatā KS. 7, 2, 9, common.

mayi doho'si virājaḥ: nowhere in this form; with a different order

cp. AG. 1, 24, 22; HG. 1, 13, 1; MG. 1, 9, 7.

viṣṭaro'si mātari sīda: nowhere.

naiva bhoḥ (laukika?) ..

na māṛṣa (..) ..

dakṣiṇaṃ pādān AB. 1, 27, 8; SMB.
2, 8, 7; GG. 4, 10, 10.

uttaraṃ pādān: nowhere.

āpo hi śthā mayobhuvah KS. 16, 4;
common.

yo vah śivatamo rasaḥ KS. 16, 4.

tasmā araṇ gamāma vah KS. 16, 4.
common.

viṣṭaro'sy antarikṣam: nowhere.

uru tvā vātāya KS. 1, 4.

tac cakṣur devahitam RV. 7, 66, 16;

VS. 36, 24; MS. 4, 9, 20: 936, 4.

prthivyā tvā nābhau sādāyāmi VS.

1, 11; KB. 6, 14, (Not in KS
why then by pratika?)

madhu vātā rīyate KS. 39, 3; RV.

1, 90, 6; common.

madhu naktam uṭośaḥ ,, RV. 1, 90,
7.

madhumān no vanaspatiḥ KS. 3, 9,
3; RV. 1, 90, 8.

vasavas tvāgnitājāno bhakṣayantu
ŚS. 4, 21, 8; AG. 1, 24, 15, with
a variant.

yan madhuno madhavyasya: with
variants in ApMB. 2, 10, 5; PG.
1, 3, 30.

trayyai vidyāyai yaśo'si ApMB. 2,
10, 1, with variant.

amṛtopastaraṇam asi: cp. PG.

mama cāmuṣya ca pāpmānaṃ jahi
PG. 1, 3, 27, with variant.

hato me pāpmā AG. 1, 24, 31; MG.
1, 9, 20.

pāpmānaṃ me hata MG. 1, 9, 20.

oṃ kuruta: cp. BGS.

mātā rudrāṇān RV. VIII. 101, 15;

SMR. 2, 8, 15; ApMB. 2, 10, 9 be-
ginning with gaur dhenū bhavyā.

sūyavasād bhagavati RV. 1, 164,
40 = AV. 7, 73, 11.

om utsrjata: cp. BGS.

trīṇāny attu: cp. BGS.

anṛksarā rjavarḥ: cp. BGS. (not in
KS.)

śaṇi na āpo dhanvanyāḥ KS. 2, 1;
AV. 1, 6, 4. (KGS. differs from
both).

yā akr̥ntan yā avayan cp. BGS; ours
differs from all.

āsāsānā saumanasam KS. 1, 10; AV.

14, 1, 42. (c+d differ) TS. 1, 1,
10, 1, var.; ApMB. 1, 2, 7 agrees

with TS.; our sūtra agrees with
TS. and not with KS.

preto muñcāmi nāmutaḥ RV. X, 85,
25 = AV. 14, 1, 17; AG. 1, 7, 13;

ApMB. 1, 4, 5, (var.); SMB. 1,
2, 3.

pūṣi tveto nayatu hastagr̥hya ApMB.
1, 2, 8; RV. X. 85, 26 with—nā
for—nau.

mā vidan paripanthinaḥ = RV. X. 85,
32 = AV. 14, 2, 11 = 1, 6, 10.

yoge yoge KS. 16, 1; RV. 1, 30, 7;
AV. 19, 24, 7; SV. 1, 163;

ApMB. 1, 6, 3.

khe rathasya khe'nasaḥ RV. VIII
91, 7; AV. 14, 1, 41; MB. 1, 8,
11. (d. differs in all from KGS.).

śaṇi te hiranyaṃ ApMB. 1, 1, 10,
with tr̥dma for tardma; AV. 14,
1, 40 with variant.

agnaye janivide svāhā ApMB. 1, 4,
3; MG. 1, 10, 8 with jana-

somāya janivide svāhā ApMB. 1, 4,
3; MG. 1, 10, 8 with jana-

gandharvāya janivide svāhā ApMB.
1, 4, 3; MG. 1, 10, 8 with jana-

āyusaḥ prāṇam śaṇi tanu KS. 39, 7.

prāṇād vyānam ,, ,, ,, ,,

vyānād apānam ,, ,, ,, ,,

apānāc cākṣuḥ ,, ,, ,, ,,

cākṣuṣaḥ śrotram ,, ,, ,, ,,

śrotrād vācaṃ ,, ,, ,, ,,

vāca ātmānam ,, ,, ,, ,,

ātmanāḥ prthivīm ,, ,, ,, ,,

prthivyā antarikṣam ,, ,, ,, ,,

antarikṣād divam ,, ,, ,, ,,

divaḥ svah ,, ,, ,, ,,

ākūtyai tvā svāhā, kāmāya tvā svāhā
samṛdhe tvā svāhā KS. 13, 11, 12;

TS. 3, 4, 2, 1; TB. 2, 5, 3, 2.

yah prānato nimisataḥ KS. 40, 1. (b)

ya oḍā baladāḥ KS. 40, 1. (c)

yena dyaur ugrā KS. 40, 1. (d)

ya ime dyāvaprthivi KS. 40, 1. (e)

yasyeme viśve gīrayaḥ KS. 40, 1. (f)

āpo ha yan mahatiḥ ,, ,, (g)

ā nah prajān ,, ,, (h)

agna āyūṃṣi pavase RV. IX. 60, 19;

KS. 4, 11: common.

agnir r̥ṣiḥ pavamānaḥ RV. IX. 66.

20; VS. 26, 9. (not in KS.)

saṇṭanyah

agne pavasva svapāh IX. 66, 21;
KS. 19, 14. VS. 8. 38. (This is
the order of the verse implied by
commentator; this is found in
RV. and not in KS. Does our
sūtra follow RV. here?)
yā te patighni tanūh MG. 1, 24, 5.
yā te'putriyā tanūh: nowhere.
yā te'paśavyā tanūh "
devasya te savituḥ: only in SMB. 1,
6, 18. (which adds 'asau' at the
end; devasya tvā is common).
gr̥bhñāmi te suprajāstvāya hastau:
nowhere with hastau; hastam:
ApMB. 1, 3, 3; with saubhagat-
vāya RV. X. 85, 36.
tām pūṣāṇ śivatamām erayasva RV.
X. 85, 37; AV. 14, 2, 38; ApMB.
1, 11, 6.
somo dadad gandharvāya: cp. BGS.
somaḥ prathamō vivide: "
sarasvatī predam ava ApMB. 1, 3, 5.
(there is no anuvāka in any of the
Sāṃhitās beginning with *saras-
vatī predam*. Does our sūtra have
any other Mantrapāṭha before it?)
sā tvam asy amo'ham KS. 35, 18.
(var.) AG. 1, 7, 6. (var.); ApMB.
1, 3, 14. (var.). Why should
KGS. differ from KS.?
ehy aśmānam ā tiṣṭha AV. 2, 13, 4.
(var.); SG. 1, 13, 12; MG. 1, 10,
16. with variants.
ā tiṣṭhemam aśmānam ApMB 1, 5,
1. (c+d var.)
idaṃ haviḥ KS. 38, 2; VS. 19, 48;
MS. 3, 11, 10; 156, 16.
aryamaṇaṃ nu devam: cp. AGS.
agnir mā janimān: nowhere.
iyaṃ nāry upabūte *tokmāni* AV. 14,
2, 63. (b+d var.); ApMB. 1, 5,
2. (var.); SMB. 1, 2, 2.
gandharvaṃ pativedanam: nowhere.
somo mā jñātīmān "
tryambakaṃ yajāmahe KS. 9, 7.
(d differs); RV. VII. 59, 12; VS.
3, 60; TS. 1, 8, 6, 2; MS. 1, 10,
4; 144, 12. all with variants.
pūṣā mā paśumān: nowhere: but cp.
pūṣā mā paśupāḥ pātu KS. 7, 2;
MS. 1, 5, 4; 71, 8.
vi te muñcāmi KS. 5, 3; TS. 1, 6, 4,
3; MS. 1, 4, 1; 48, 2; all differ

among themselves.
ekam iṣe viṣṇus tvānv etu: cp. AGS.
dve iṣe viṣṇus tvānv etu: "
triṇi rāyasposāya "
catvāri mayobhavāya "
pañca prajābhyah "
śad rtubhyo dirghāyutvāya "
(note
dirghā-)
sakhā saptapadā bhava...(not in KS)
differs from all.
tac caksur devahitam (not in KS);
found in others.
paśyasi (laukika?) not found.
paśyāmi (") "
sumaṅgalir iyaṃ vadhūh: cp. AGS.
ud uttamam ārohanī ApMB. 1, 6, 5.
imāṃ tvam indra mīdhvah: cp. AGS.
samrājñi śvaśure bhava RV. X. 85,
46; ApMB. 1, 6, 6; SMB. 1, 2, 20.
snuṣāṇaṃ śvaśurāṇaṃ ca ApMB. 1,
6, 7 with devrāṇaṃ for devarāṇaṃ
yoge yoge KS. 16, 1: common.
aṅkanyāṅkā abhitāh ApMB. 2, 21,
17; TS. 1, 7, 7, 2; MG. 1, 31, 4;
PG. 3, 14, 6. HG. 1, 12, 2, all
with variants.
khe rathasya khe'nasaḥ: cp. MG.
sukīṇṣukaṃ śālmalin RV. X. 85,
20 (with lokam for our yonim);
AV. 14, 1, 61 var.; ApMB. 1, 6,
4. var.; MG. 1, 13, 6=RV.
mā vidan paripanthinaḥ: cp. Kauś.
GS.
saṃkāśayā vivahatam AV. 14, 2, 12.
var.; ApMB. 1, 7, 10. with vari-
ant.
ye pathinām (pratika) KS. 17, 16;
VS. 16, 60; TS. 4, 5, 11, 1; MS.
2, 9, 9; 129, 1.
ime catvārāḥ KS. 13, 15.
ye śmaśāneṣu: nowhere.
ye vancṣu śaspiñjarāḥ KS. 17, 16;
(VS. 16, 58; TS. 4, 5, 11, 1; MS.
2, 9, 9; 128, 15 ye vṛkṣeṣu).
iha rāḍiḥ: nowhere; iha rāṭiḥ VS. 8,
51; PG. 1, 10, 1.
namo astu sarpebhyah KS. 16, 15;
VS. 13, 6.
ye tīrthāni KS. 17, 16; common.
tā mandasānā RV. X. 40, 13=Ap-
MB. 1, 6, 12.
ayaṃ no mahyāḥ pāram ApMB. 1,
6, 13.

asmanvatī riyate RV. X. 53, 8 var.;	agnir imāṃ trāyatāṃ gārhapatyah:
AV. 12, 2, 26, var.; VS. 35. 10.	nowhere in this form; cp. imām
TA. 6, 3, 2.	agnis SMB. 1, 1, 11; ApMB. 1,
śaṃ no devir abhiṣṭaye: common.	4, 8.
ya rte cid abhiṣṭiṣaḥ AV. 14, 2, 47:	mā te grhe nīsi ghora utthāt SMB. 1,
RV. VIII. 1, 12. has iṣkartā for	1, 13 with ghoṣaḥ=ApMB. 1, 4,
our niṣ—	9.
ūrjaṃ bibhrati KS. 38, 13 has	mā te kumāraḥ ApMB. 1, 4, 9 var.
bibhrad vasuḥ, masc; and śivena	agne prāyaścitte ApMB. 1, 10, 3;
for our maitreṇa; AV. 7, 60, 1.	PG. 1, 11, 2.
var.; VS. 3, 41. var.	vāyo prāyaścitte ApMB. 1, 10, 4.
grhāṇām āyuh KS. 38, 13.	sūrya prāyaścitte „ 1, 10, 5 with
grhāṇ aham HG. 1, 29, 2. varies; HG	āditya.
1, 14, 6. var.	candra prāyaścitte: nowhere.
yeśāṃ madhye: nowhere in this	viṣṇo prāyaścitte „
form.	tryāyuṣaṃ jamadagneḥ ApMB. 2,
sūnṛtāvantah svadhāvantah AV. 7,	7, 2; AV. 5, 28, 7: common.
60, 6 with variant.	dadhikrāvṇah KS. 6, 9; 7, 4: com-
upahūtā iha gāvaḥ AV. 7, 60, 5.	mon.
var.; VS. 3, 43; HG. 1, 29,	iḍām agne KS. 16, 11: common.
1=AV.	annam eva vivananam: nowhere.
upahūtā bhūridhanah AV. 7. 60. 4	annamayena maṇinā „
HG. 1, 29, 1 with variants.	saha vācā mano astu „
agnir aitu prathamō devatānām Ap-	māṃ caiva paśya sūryaṃ ca: no-
MB. 1, 4, 7; SMB. 1, 1, 10; PG.	where.
1, 5, 11. HG. 1, 19, 7 all differ	
from ours.	

The fact that while MGS. employs about 179 mantras or mantra-
portions in the marriage ceremony KGS. uses about 233 should alone suggest
that the KGS. is posterior to the MGS. That it is indeed so is ensured by
the following:—

(a) In choosing a girl the two Gṛhya-sūtras prescribe:—

MGS.:—

viññānam asyāḥ kuryāt | aṣṭau
loṣṭān āharet | sītāloṣṭaṃ vediloṣṭaṃ
dūrvāloṣṭaṃ gomayaloṣṭaṃ phalavato
vrkṣasyādhaṣṭāl loṣṭaṃ śmaśāna-
loṣṭaṃ adhvāloṣṭaṃ iriṇaloṣṭaṃ iti ||

KGS.:—

bhāgadheyam api vā piṇḍaiḥ
parikṣayet | sītāyā hradād goṣṭhād
ādevanād ādahanāc catuspathād iri-
ṇāt saṃbhāryaṃ navamam |

KGS. is patently an improvement on MGS. The latter prescribes eight
earthclods and agrees in this, with ĀśvaGS. (I. 4. 12), while KGS. prescribes
nine and goes with GobhilaGS. (II. 1. 3-4); and we have already seen that
GobhGS. is later than ĀśvaGS.

(b) MGS. and KGS. prescribe preparation of argha with a cow:—

MGS. I. 9. 19-22:—

asipāṇir gāṃ prāha | hato me pāpinā
pāpmānaṃ me hata | oṃ kuruteti
preṣayati | caturo b r ā h m a ṇ ā n
nānāgotrān bhojayet | paśvangaṃ
pāyasaṃ vā kārayet | nāmāṃso
madhuparka iti śrutiḥ ||

KGS. II. 12 15-21:—

tasmā asipāṇir gāṃ prāha | tāṃ sāstri
mama cāmuṣya ca pāpmānaṃ jahi
hato me papmā pāpmānaṃ me
hatoṃ kuruteti | caturo nānāgotrān
brāhmanān | eṣa ādya upāyah |
nāmāṃso madhuparkaḥ syād iti ha
vijñāyate | api vā ghṛtaudana eva
syāt ||

The MGS. enjoins the feeding of the cow to the four Brahmins; the injunction is unrestricted and implies that the practice was common in the time of the author of this sūtra. KGS. enjoins the same, but adds “eṣa ādya upāyah”, i.e. this was valid only in Kṛtāyuga (and not in Kali; so Devapāla and Paddhati), implying thereby that the author of the KGS. considered himself *avara*, a child of the Kali age and that in his time the practice of cow-killing, which was common in the holy age, had ceased to exist.

Further, both the sūtras prescribe that meat is essential for madhuparka and cite a śruti to that effect. But KGS. adds ‘api vā ghṛtaudana eva syāt’ and this negates the force of the śruti, implying thereby that the priests had begun to discard meat-eating in the time of the author of the KGS.

Similarity, amounting to virtual identity prevails in the two sūtras. The beginning of the two is as follows:—

MGS. :—

upanayanaprabhṛti vratacārī syāt |
m ā r g a v ā s ā h saṃhatakeśo
bhaikṣācāryavṛttiḥ | saśalkadaṇḍaḥ,
saptamuñjāṃ mekhalāṃ dhārayet
ācāryasyāpratikulāḥ sarvakārī | yad
enam upēyāt tad asmai dadyād,
bahūnāṃ yena saṃyuktaḥ | nāsya
śayyām āviśen na saṃvastrayet | na
ratham ārohet nāṇṭaṃ vadet na
muṣitāṃ striyaṃ prekṣeta | na vihā-
rārtho jalpet | na rucyartham kiṃ
cana dhārayeta | sarvāṇi sām̐sparśi-
kāni strībhyo varjayet | na madhu-
māṃse prāśnīyāt kṣāralavaṇe ca | na
snāyād udakaṃ vābhyupeyāt | yadi
snāyād daṇḍa ivāpsu plaveta ||

KGS. :—

upanayanaprabhṛti vratacārī syāt |
mārgavāsāḥ | s a ṃ h a t a k e ś a ḥ |
bhaikṣācāryavṛttiḥ | saśalkadaṇḍaḥ |
saptamuñjāṃ mekhalāṃ dhārayet |
na madhumāṃse aśnīyāt | kṣāralava-
ṇavarjī | yad enam upēyāt tad asmai
dadyāt | bahūnāṃ yena saṃyuktaḥ |
nāsya śayyām āviśet | na ratham
āruhet | na saṃvastraveta | sarvāṇi
sām̐sparśikāni strībhiḥ saha varjayet |
na muṣitāṃ prekṣeta | na vihārārtham
jalpet | na rucyartham kiṃcana
dhārayeta | na snāyāt | udakaṃ
vābhyupeyāt | yadi snāyād daṇḍa
ivāpsu pariṣlavet ||

This similarity is not accidental. Obviously KGS. is recasting MGS. with minor alterations, consisting chiefly in unimportant additions, subtractions and in the substitution of more modern expressions for antique ones. For MGS. *ācāryāpratīkūlaḥ sarvakārī* has been substituted by *ācāryāpratīkūlaḥ sarvakāryāsvatantraḥ*; *na madhumāṃse aśniyāt kṣāralavaṇa ca*, which is read in proper place by MGS. has been thrust by the KGS. in the middle of the positive injunctions. KGS. *āruhet* is a pretentious archaism for MGS. *ārohet*; and so is *saṃvastrayeta* for—*yet*. MGS. *vihārathaḥ* is telling, inasmuch as preference for nominative singular—*thaḥ* to adverbial—*tham* is typically Vedic and its reversal alone is sufficient to place KGS. later than the MGS. MGS. *dhārayeta* is better than KGS.—*yate*. The addition of *pari* to MGS.—*plaveta* is unmotived.

Difficult MGS. words have been substituted by simple ones:—

MGS. I. 2. 19:—

malavad-vāsasā saha saṃvastraṇam |
rajaḥsu vāsinyā saha śayyā |

MGS. I. 4. 6:—

asyānadhyañyāḥ | samūhan vāto,
valīkākṣāraprabhṛti varṣam, 'no
vidyotamāne na stanayati' ti śrutir,
ākālikaṃ devatumulaṃ v i d y u d
dhanvolkātyakṣarāḥ ś a b d ā ḥ |
ācāreṇānye |

KGS. I. 3. 14-15:—

malavad-vāsasā saha saṃbhāṣā,
rajo-vāsasā saha śayyā ||

KGS. I. 9. 5-9:—

tasyānadhyañyāḥ | na vidyotamāne
na stanayati | ākālikaṃ devatumulaṃ
vidyud dhanvolkā | ācāreṇānye |
atyakṣarāḥ śabdāḥ saṃtatavalīka-
prasrāvaḥ ||

Having enumerated all the occasions for anadhyāya, MGS. rightly places ācāreṇānye in the end to cover the rest of the possible causes. KGS. violates the felicity of the construction by wrenching ācāreṇānye from its right place and inserting it in the middle.

MGS. I. 10. 11:—

yena karmaṇerchet tatra jayān juhuyāt | jayānāṃ
ca śrutis tāṃ yathoktām | ākūtyai tvā svāhā |
bhūtyai tvā svāhā | prayuje tvā svāhā | nabhase
tvā svāhā | aryamne tvā svāhā | samṛddhyai tvā
svāhā | jayāyai tvā svāhā | kāmāya tvā svāhety
ṛcā stomam | prajāpataya iti ca ||

Comment: jayānāṃ yathoktagrahaṇena 'ākūtāya
svāhā (text: ākūtyai only in Kauś. 5. 7.) iti
darsayati | na tv ākūtaṃ ca svāhā iti yathā
śākhāntareṣu" (but cp. ākūtaṃ cākūtiś ca etc.
MS. I. 4. 14: 63. 17; TS. 3. 4. 4. 1.)

KGS. III. I. 13-16:—

jayābhīyātān rāṣṭrabhṛtaś
ca | tāni yathoktam |
ādhipatyāni juhoti | ākū-
tyā iti tribhis tvetyan-
taiḥ ||

MGS.—*śrutiḥ tāṃ yathoktām* is relevant; it defines *ākūtyai tvā* etc., which does not occur in MS. and has to be read in that particular order. But KGS.—*tāni yathoktam* is irrelevant; inasmuch as it qualifies *jayābhyātān rāṣṭrabhṛtaḥ* verses and has caused confusion to the commentators.

“*ēṣa ādya upāyaḥ*”

We have detected in KGS.—“*ēṣa ādya upāyaḥ*” a sign of its lateness. When we add to this the identity not only of the individual sūtras, but also of the whole prakaraṇas in the two works, and note that KGS. advocates more refined points and puritan opinions and that it seems to controvert or make optional the doctrines, contained in the MGS., we become sure of its posterity to the MGS.

But these remarks apply to the first Puruṣa of the MGS. because this Puruṣa alone is genuinely original; the second Puruṣa being admittedly a later creation. Difficulties and doubts exist even with regard to the first; and I suspect that the work, in its present form is, like other Gṛhyasūtras, defective and deficient; compiled, in a hurry, on the basis of an ancient Gṛhyasūtra, or preferably, a floating mass of literature, pertaining to the domestic ritual. My suspicion is based on some such ground:—

We have noted that the pivot of the Gṛhya ceremonial is marriage and that is boiled down to the ceremony of Saptapadi, in which the bridegroom makes his bride take seven steps, each for the acquisition of a particular object. The Mānavagrhya enumerates six steps for gaining six objects and omits the seventh. It runs:—

athaināṃ prācīṇaṃ sapta padāni prakramayati | ekam iṣe dve ūrje trīṇi
prajābhyas catvāri rāyaspoṣāya pañca bhavāva ṣaḍ ṛtubhyaḥ | sakhā
saptapadi bhava sumṛḍikā sarasvatī | mā te vyoma saṇḍṛṣi | viṣṇus tvām
un nayatv iti sarvatrānuṣajati ||

The omission of the seventh step for the acquisition of the seventh object is striking.

On this omission the Mānavas agree with Āśvalāyanas, Kauṣītakins, Jaiminīyas, and the Pāraskaras, which enjoin:—

I. ĀśvaGS. I. 6. 20:—

athainām aparājītāyām diśi sapta padāny abhyutkrāmayatiṣa ekapady
ūrje dvipadi rāyaspoṣāya tripadi māyobhavyāya catuṣpadi prajābhyah

pañcapady ṛtubhyaḥ śaṭpadi; sakhā saptapadi bhava sā mām anuvratā bhava putrān vindāvahai bahūṃs te santu jaradaṣṭaya iti ||

II. Kauṣītaki I. 14:—

udīcyāṃ diśi sapta padāni prakramayaṭiṣa ekapady ūrje dvipadi rāyaspoṣāya tripady āyobhavyāya catuṣpadi paśubhyaḥ pañcapady ṛtubhyaḥ śaṭpadi sakhā saptapadi bhaveti ||

III. Jaiminiya I. 21:—

sapta padāny abhyutkramayed ekam iṣe iti pratimantram; ekam iṣe viṣṇus tvānvetu dve ūrje viṣṇus tvānvetu trīṇi rāyaspoṣāya vi-, catvāri mayobhavāya vi-, pañca prajābhyo vi-, ṣaḍ ṛtubhyo vi-, sakhā saptapadi bhaveti saptame prācīn avasthāpya etc.

IV. Pāraskara I. 8:—

athainām udīcīṃ sapta padāni prakrāmayati ekam iṣe dve ūrje trīṇi rāyaspoṣāya catvāri māyobhavāya pañca paśubhyaḥ ṣaḍ ṛtubhyaḥ sakhe s a p t a p a d ā bhava sā mām anuvratā bhava | viṣṇus tvā nayatv iti sarvatrānuṣajati |

It is possible that Āśvalāyana, Kauṣītaki, Mānava, Pāraskara and Jaimini draw from a common source, which was defective in this particular respect. The rest of the Gṛhyasūtras are free from this omission and they, in common, mention the seventh step for gaining the seventh object, as is shown below:—

(1) Kāṭhaka 25. 42:—

uttarato'gner darbheṣu prācīṃ prakrāmayaty ekam iṣe dve ūrje trīṇi rāyaspoṣāya catvāri māyobhavāya pañca prajābhyāḥ ṣaḍ ṛtubhyo dirghāyutvāya saptamaṃ; sakhā saptapadā bhava sumṛḍikā sarasvati | mā te vyoma saṃ dṛṣe | viṣṇus tvānvetiṭy anuṣaṅgaḥ ||

(2) Bhāradvāja I. 17:—

sapta padāni prakramayaty ekam iṣe viṣṇus tvānvetu, dve ūrje vi-, trīṇi vratāya vi-, catvāri māyobhavāya vi-, pañca paśubhyo vi-, ṣaḍ rāyaspoṣāya vi-, sapta saptabhyo hotrābhyo vi-, iti saptame pade samikṣamāṇo japati sakhā saptapadā bhava sakhāyau saptapadāv abhūva (ed. babhū-wrong) sakhyāṃ te gameyaṃ sakhyāt te mā yoṣaṃ sakhyān me mā yoṣthāḥ iti ||

(3) Baudhāyana I. 1. 28:—

athaināṃ devayajanam udānayaṭi ekam iṣe viṣṇus tvānvetu | dve

ūrje vi-| trīṇi vratāya vi-| catvāri māyobhavāya vi-| pañca paśubhyo vi-|
 ṣaḍ rāyaspoṣāya vi-| sapta saptabhyo hotrābhyo vi-| iti saptamaṇi padam
 upasaṇṇgrhya japati| sakhāyaḥ saptapadā abhūma sakhyau te gameyaṇi
 sakhyāt te mā yoṣaṇi sakhyān me mā yoṣṭhah iti ||

(4) Āpastamba II. 4. 16-17:—

athainām uttareṇāgniṇi| dakṣiṇena padā prācīm udicīṇi vā diśam
 abhiprakramayaty ekam iṣa iti| sakheti saptame pade japati ||

Mantrapāṭha (I. 3. 7-14) gives the mantra in sakalapāṭha:—

ekam iṣe viṣṇus tvānvetu| dve ūrje vi-| trīṇi vratāya vi-| catvāri
 māyobhavāya vi-| pañca paśubhyo vi-| ṣaḍ ṛtubhyo vi-| sapta saptabhyo
 hotrābhyo vi-| sakhā saptapadā bhava sakhāyau saptapadāv abhūva (ed.
 babhū- wrong) sakhyau te gameyaṇi sakhyāt te mā yoṣaṇi sakhyān me mā
 yoṣṭhah ||

(5) Hiranyakeśin I. 21. 1:—

ekam iṣe viṣṇus tvānvetu| dve ūrje vi-| trīṇi vratāya vi-| catvāri
 māyobhavāya vi-, pañca paśubhyo vi-, ṣaḍ rāyaspoṣāya vi-, sapta sapta-
 saptabhyo hotrābhyo vi-| iti saptamaṇi padam avasthāpya japati| sakhāyau
 saptapadāv abhūva (ed. babhū wrong) sakhyau te gameyaṇi sakhyāt te mā
 yoṣaṇi sakhyān me mā yoṣṭhā iti ||

(6) Āgniveśya I. 6:—

ekam iṣe viṣṇus tvānvetu| dve ūrje vi-| trīṇi vratāya vi-, catvāri
 māyobhavāya vi-, pañca paśubhyo vi-, ṣaḍ rāyaspoṣāya vi-, sapta sapta-
 bhyo hotrābhyo vi-| sakhāyau saptapadāv abhūva sakhyau te gameyaṇi
 sakhyāt te mā yoṣaṇi sakhyān me mā yoṣṭhā iti ||

(7) Gobhila II. 2. 10:—

śūrpeṇa śeṣam agnāv opya prāg udicīm abhyutkrāmayati ekam iṣe iti |
 Mantrabrāhmaṇa (I. 2. 6-12) gives the mantra in sakalapāṭha:—
 ekam iṣe viṣṇus tvā nayatu| dve ūrje vi-| trīṇi vratāya vi-| catvāri
 māyobhavāya vi-| pañca paśubhyo vi-| ṣaḍ rāyaspoṣāya vi-| sapta
 saptabhyo hotrābhyo vi- ||

(1) Khādira I. 3. 29 agrees with the Gobhila.

(9) Kauśika 76. 22-24:—

tāsu padāny utkrāmayati| iṣe tvā sumāṅgali prajāvati susīma iti
 prathamam| ūrje tvā rāyaspoṣāya tvā saubhāgyāya tvā sāmrajyāya tvā
 saṃpade jīvātave tvā sumāṅgali prajāvati susīma iti saptamaṇi sakhā
 saptapadā bhaveti ||

Thus, the Gṛhyasūtras can be conveniently divided into two groups on the basis of the omission or mention of the seventh step, coupled with the object to be gained by it; and it is just possible that these two groups derived from two different sources. The basis of this division can still further be limited to a single word, i.e. saptapadī in contrast with saptapadā; and it is to be noted that, while the Maitrāyaṇa group reads saptapadī the Kāthaka group has saptapadā; and in the light of the consistency with which the two groups use these two words I should, at once, correct Pāraskara's saptapadā into saptapadī and conversely Kauśika's saptapadī into saptapadā.

Schreder² and Bradke³ have shown, in detail, that the Maitrāyaṇa and Kāthaka schools of the Black Yajus originated in the north—the early Indian home of the Aryans—while the school of the Taittirīyas developed in the south; and on this account the two schools may be placed earlier than the latter. The Gṛhyasūtras of Baudhāyana, Āpastamba, Bhāradvāja, Hiranyakeśin and Agniveśa belong to the Taittirīya Saṃhitā and a scrutiny of the marriage ceremony given by them may evolve their provisional chronology.

BauGS.

atha vivāhaṃ vyākhyāsyāmaḥ | udagayana
 āpūryamānapakṣe pūnye nakṣatre yugmān
 brāhmaṇān varān prahīṇoti 'pra su gmatā
 dhiyasānasya sakṣaṇi varebhir varān abhi su
 prasidata | asmākam indra ubhayaṃ juṣṣati yat
 saumyasyāndhaso bubodhati' iti | yato 'numantra-
 yate 'anṛkṣarā rjayaḥ santu panthā yebhiḥ sakṛhāy
 yanti no vareyam | sam aryamā saṃ bhago no
 ninīyāt saṃ jāsapatyaṃ suyamam astu devāḥ'
 iti | atha yadi dakṣiṇābhiḥ saha dattā syān nātra
 varān prahīṇuyāt | tāṃ pratigṛhīyāt 'prajāpatiḥ
 striyāṃ yaśa' ity etābhiḥ śaḍbhir anuchan-
 dasam | sarve māsā vivāhasya | śucitapastapasya-
 varjam ity eke | rohiṇi mṛgaśīrṣam uttare phal-
 guṇi svātīti vivāhasya nakṣatrāṇi | punarvasū
 tiśyo hastaḥ śrōṇā revatīty anyeṣāṃ bhūtika-
 rmaṇām | yāni cānyāni puṇyoktāni nakṣatrāṇi
 teṣu pūrvedyur evarādhipūrteṣu yugmān brāhma-
 ṇān bhojayet | pradakṣiṇam upacāraḥ | puṣpa-
 phalākṣatamiśrair yavaḥ tilārtham upalīpya
 dadhyodanāṃ saṃprakīrya dakṣiṇaṃ jānuṃ
 bhūmau nidhāya savyam uddhṛtya 'idā devahūh'

ApGS.

sarva ṛtavo vivāhasya
 śaiśīrau māsau parihāpy-
 ottamaṃ ca naidāgham |
 sarvāṇi puṇyoktāni nakṣa-
 trāṇi | tathā maṅgalāni |
 āvṛtaś cātribhyaḥ pratiy-
 eran | invakābhiḥ pra-
 srjyante te varāḥ pratinan-
 ditāḥ | maghābhir gāvo
 grhyante | phalgunibhyaṃ
 vyūhyate | yāṃ kāmayela
 duhitarāṃ priyā syād iti
 tāṃ nistītyāṃ dadyat
 priyaiva bhavati naiva tu
 punar āgachatīti brāhma-
 ṇāvekṣo vidhiḥ | invakā-
 śabdo mṛgaśīrasi niṣṭyā-
 śabdaḥ svātau | vivāhe

1 Later writers forgot the basic distinction between ekapadī and ekapada; thus Vāsudeva, the author of Śāṅkhāyanagrhyasamgraha confuses the two:—iṣa ekapadā bhava, ūrje dvipadā bhava, rāya-poṣāya tripadī bhava āyobhavyāya catuṣpadī bhava, jṣubhyaḥ pañcapadī bhava, śatrubhyaḥ ṣaṭpadī bhava, sakṛh saptapadī bhaveti.

2 Über die Maitrāyaṇi saṃhitā ZDMG. 33. 177-207.

3 Über das Mānava-grhya-sūtra ZDMG. 36. 417-477.

iti japitvā 'nāndimukhāḥ pitarāḥ priyantām' iti
vācayitvā 'adya vivāhaḥ' iti brāhmaṇān annena
pariviṣya 'puṇyāhaṁ svasti rddhim' ity oṃkā-
rapūrvāṁ tristir ekaikāṁ āśiṣo vācayitvā snāto
hatavāsā gandhānuliptāḥ sragvī bhuktātvān
pratodapānir apadātir gatvā vadhūjñātibhir
atithivād arcitāḥ snātām ahatavāsasaṁ gandhā-
nuliptāṁ sragviṇṇāṁ bhuktātvāṁ iṣuhasṭāṁ
dattāṁ vadhūṁ samikṣate 'abhrātrghnīṁ varu-
ṇāpatighnīṁ bṛhaspate | indrāputraghnīṁ lakṣ-
myāṁ tām asyaī savitāḥ suva'' iti | tayekṣyamāṇo
japati 'aghoracakṣur apatighny edhi śivā pati-
bhyah sumanāḥ suvarcāḥ | jivasūr devakāmā
syonā śaṁ no bhava dvīpade śaṁ catuṣpade' iti |
athainām antareṇa bhrumukhe darbheṇa saṁ
mārṣti 'idam ahaṁ yā tvayī patighny alakṣmī
tāṁ nirdīśami' iti | darbhaṁ nirasyāpa upaspr-
yāthainām dakṣiṇe haste grhṇāti 'mitro' si' iti |
athaināṁ devayajanam udānayaṁ 'ekam iṣe
viṣṇu tvānvetu | dve ūrje viṣṇu tvānvetu |
trīṇi vrātāya viṣṇustvānvetu | catvāri māyobha-
vāya viṣṇu tvānvetu | pañca paśubhyo viṣṇu
tvānvetu | ṣaḍ rāyaspoṣāya viṣṇu tvānvetu |
sapta saptabhyo hotrābhyo viṣṇu tvānvetu' iti |
saptamaṁ padam upasaṁgrhya japati 'sakhā-
yah saptapadā abhūma sakhyaṁ te gameyaṁ
sakhyāt te mā yoṣaṁ sakhyān me mā yoṣthāḥ'
iti |

āvedyārghyaṁ kuryāt | madhye' gārasyodici-
napratisevaṇā crakā upasthāti | tāsya aha'āni
bahugūṇāṇy uttaradaśāni vāsāṁsy āstīrya teṣv
rtvijah prānmukhā upaviśanti | uttarapūrve
deśe gārasya prākkūlān darbhaṁ saṁstīrya teṣv
arghyadracyāṇi saṁśādayati | yāvanta rtvijah
tāvanti kāmśyāni pātrāṇi śāpidhānāni tāvataḥ
kūrcān | dvāv anyau parigrahaṇīyau kūrcāu |
dadhi madhu ghṛtaṁ āpaḥ payo vastrayugāni
kuṇḍalayugāni | yasyai goḥ payas camasaḥ srag
alamkāraṇīyaṁ ceti | pavitre kṛtvā tūṣṇīm
saṁskṛtābhir adbhīr uttānāni pātrāṇi kṛtvā
prokṣya kūrcā kāmśyaṁ nidhāya tirahpavitram
madhu ānayaṁ | dadhi payo vā dvītyaṁ sa
dvivṛt | ghṛtaṁ tṛtiyaṁ sa trivṛt | yad dvītiyaṁ
tac caturthaṁ sa caturvṛt | āpaḥ pañcamīḥ sa
pañktaḥ | varṣiyasā tejomayenāpidhāya nānā-
puruṣā arghyadravyāny ādate anvag anusāṁ-
vrajatā | 'kūrcāḥ' iti kūrcāṁ prāha | tat 'sukūrcā-
ḥ' ititarāḥ pratigrhṇāti | taṁ pradakṣiṇaṁ pa-
ryasyodagāvṛta upaviśati | purastād vaimān
pratyañcam upohate 'rāstrabhiḥ asy ācāryāsandi
mā tvad yoṣaṁ' iti | athasmā udapātram ādāya
kūrcābhyāṁ parigrhya 'pādya āpa' iti prāha | tā
abhimantrayate 'āpaḥ pādāvanepanir dviṣantaṁ

gauḥ | grheṣu gauḥ | tayā
varam atithivad arhayet |
yo'syāpacitas tam itar-
ayā | etāvad gor ālabha-
sthānam atithiḥ pitaro
vivāhas ca | supṭāṁ ruda-
tīṁ niṣkrāntāṁ varaṇe
parivarjayet | dattāṁ gup-
tāṁ dyotāṁ ṛsabhaṁ
śarabhaṁ vinatāṁ vika-
tāṁ muṇḍāṁ maṇḍūṣi-
kāṁ sāṁkārīkāṁ rātāṁ
pālīṁ mītrāṇi svanuḥ
varṣakārīṁ ca varjayet |
nakṣatranāmā nadināmā
vrkṣaṇāmāś ca garhitāḥ |
sarvāś ca rephalakāro-
pāntā varaṇe parivar-
jayet | śaktiviṣaye dravy-
āṇi pratichannāny upa-
nidhāya brūyād "upa-
sprsa" iti | nānābijāni
saṁśrṣṭāni vedyāḥ pāṇi-
sūn kṣetrāl loṣṭāṁ śakṛc
chmaśānalosṭam iti | pūr-
veśāṁ upasparśane yath-
āliṅgam rddhiḥ | uttamaṁ
paricakṣate | bandhuśīla-
lakṣaṇasaṁpannām aro-
gāṁ upayacheta | bandhu-
śīlalakṣaṇasaṁpannaḥ śru-
tavān aroga iti varāsaṁ-
pat | yasyāṁ manaścak-
ṣuṣor nibandhas tasyāṁ
rddhir 'netarad ādriyetety
eke ||

suhṛdaḥ samavetān
mantravato varān prahi-
nuyāt | tān ādīto dvābhy-
ām abhimantrayeta | sya-
yaṁ dṛṣtvā tṛtiyaṁ jayet |

nāsayantu me | asmin kule brahmavarcasy
asāni' iti |

dakṣiṇam pādāṇi pūrvaṇi brāhmaṇāya pra-
sārayati | savyaṇi śūdrāya | strī prakṣālayati
pumān abhiśiñcati | viparītam ity eke | niyamāt
patnīyajamānau jaṅghe dhāvayataḥ | avanektuḥ
pāṇi saṃ mṛṣati 'mayindriyaṇi vīryam' ity
urāḥ praty ātmānaṇi praty abhimṛṣate | apo
vrihibhir yavair vā samudāyutya tathaiva kūr-
cābhyāṇi parigrhya 'arhaṇīyā āpa' iti prāha | tā
abhimāntrayate 'ā ma āgād varcasā yaśasā saṃ
srja payasā tejasā ca | tāṇi mā priyaṇi prajānāṇi
kurv adhipatiṇi paśūnām'' iti | ekadeśam añ-
jalāv āṇiyamānam anu mantrayate 'virājo' si
virājo doham aśiya | mama padyāya vi rāja' |
iti | atīṣiṣṭāḥ parācīr niniyamānā anumāntrayate
'samudraṇi vah pra hiṇomy akṣitāḥ svāṇi yonim
api gachata | achidraḥ prajayā bhūyāsaṇi mā
parā seci mat payaḥ' iti | atha tathaiva kūr-
cābhyāṇi parigrhy 'opastaraṇīyā āpa' iti prāha | tāḥ
pibati 'amṛtopastaraṇam asi' iti | trīr ācāmet trīḥ
parimrjet | dvir ity eke | ācāntāyāpāvṛttāya tatha-
iva kūr-
cābhyāṇi parigrhy 'arḡhya' iti prāha |
'madhuparka' iti vā | madhuparkaṇi proklam
anumāntrayate 'trayyai vidyāyai yaśo' si yaśaso
yaśo' si brahmanaḥ diptir asi, tāṇi mā priyaṇi pra-
jānāṇi kurv adhipatiṇi paśūnām' iti | tam ubhā-
bhyāṇi hastābhyāṇi pratigrhṇāti 'devasya tvā
savituh prasave' śvinor bāhubhyāṇi pūṣno has-
tābhyāṇi pratigrhṇāmi' iti | tasmīṃś cit kiñcid
āpatitaṇi syāt tad aṅguṣṭhena ca mahānāmnyā
copasaniḡrhyemāṇi dīśam nirasyati 'neṣṭāvṛd-
dhīṇi kṛtāmi yā te ghorā tanūḥ, tayā tam
ā viśa yo'smān dveṣṭi yaṇi ca vayaṇi dviṣmah'
iti | athāpa upasprīya sarvābhir aṅgulibhiḥ
samudāyutya prāśnāti 'yan madhuno madha-
vyāṇi paramam annādyāṇi vīryam | tenāhaṇi
madhuno madhavyena paramenānnādyena vī-
ryeṇa paramo'nnaḍo madhavyo'sāni' iti | trīḥ
prāśya trīr anupibec cheṣaṇi ca kuryāt | ya ā-
manaḥ śreyāṃsam icchet tasmai śeṣaṇi dadyād
iti | ācāntāyāpāvṛttāya tathaiva kūr-
cābhyāṇi parigrhyāpi 'dhānīyā āpa' iti prāha | tāḥ pibati
'amṛtāpidhānam asi' iti | trīr ācāmet trīḥ pari-
mrjet | dvir ity eke | ācāntāyāpāvṛttāya 'gaur'
iti gāṃ prāha | tāṃ anumāntrayate 'gaur asy
apahatapāpmā' pa pāpmānaṇi nuda mama cāmu-
śya ca' ity upavettur nāma grhṇāti | nānā
mahartvigbhayo gāḥ prāha | ekāṃ hotṛkebhyaḥ
śarvebhyo vai kāmavibhavatāt | yaḥ prāha
tasmā upākaroty ekadeśam vapāyai juhoti 'agniḥ
prathamah prāśnātu sa hi veda yathā haviḥ |

caturthyā samikṣeta |
aṅguṣṭhenopamadyamayā
cāṅgulyā d a r b h a ṃ
saṃgrhyottareṇa yajuṣā
tasyā bhruvor antaraṇi
saṃmrjya praticinaṇi
nirasyet | prāpte nimitta
uttaraṇi japet yugmān
samavetan mantravata
uttarayadbhyaḥ prahīnu-
yāt | uttareṇa yajuṣā tas-
yāḥ śirasi darbheṇdvaṇi
nidhāya tasminn uttarayā
dakṣiṇaṇi yugachidraṇi
pratiṣṭhāpya chidre suvar-
ṇam uttarayāntardhāyotta
rābhiḥ pañcabhiḥ śnāpa-
yivottarayāhatena vāsasā-
chādyottarayā yoktreṇa
saṇinahyati | athainām
uttarayā dakṣiṇe haste
grhītvaḡnim abhyāṇīyāpa-
reṇāḡnim udagagraṇi
kaṭam āstīrya tasminn
upaviśata uttaro varaḥ |
agner upasamādhānā-
dyājyabhāgānte 'thainām
ādito dvābhyām abhi-
mantrayeta | athāśyai dak-
ṣiṇeṇa nīcā hastena dak-
ṣiṇam uttānaṇi hastam
grhṇīyāt | yadi kāmayeta
puṃsa eva janayeyam ity
aṅguṣṭham eva | so'bhivā-
ṅguṣṭham abhiva lomāni
grhṇāti | 'grbhṇāmi ta' ity
e t ā b h i ś catasṛbhiḥ |
athainām uttareṇāḡnim
dakṣiṇeṇa padā prācim
udiciṇi vā dīśam abhi
prakramayaty 'ekam iṣa'

śivā asmabhyam oṣadhiḥ kṛnotu viśvacarṣaṇiḥ' iti | ekadēśam upaharati tat prāśnāti ' agniḥ prathamah prāśnātu sa hi veda yathā haviḥ, ariṣṭam asmākaṁ kṛnotv asau brāhmaṇo brāhmaṇeṣu ' iti | atha yad utsrakṣyan bhavati tām anumantṛataye 'gaur dhenubhavyā mātā rudrāṇāṁ duhitā vasūnāṁ svasādityānām amṛtasya nābhiḥ, praṇu vocaṁ cikitūṣe janāya mā gām anāgām aditiṁ vadhiṣṭa, pibatūdakaṁ tṛṇāny attu, om utsrjata' iti | tasyām utsrjāyāṁ meṣam ajaṁ vālabhate | āraṇyena vā māṁsena | na tv evāmāṁso' rghyah syāt | aśaktaṁ piṣṭānnaṁ saṁsiddhyet | siddhe 'bhūtam' iti prāha | tat 'subhūtam' ititarah pratyāha | tad abhimantrayate 'bhūtaṁ subhūtaṁ, sā virāt tan mā kṣāyi tan me'sāya tan ma ūrjaṁ dhā om kalpayata' iti | caturo nānāgotrān brāhmaṇān 'bhojayata' ity eva brūyāt | teṣu bhuktavatsv annam asmā upaharati | tat prāśnāti 'virād asi virād annaṁ virād virājo mayi dhehi' iti | bhuktavadbhyo vastrayugāni kuṇḍalayugāni yasyai goḥ payas camasaḥ śrag alaṁkaraṇiyan iti ca dadyāt | ekadhanam piṣṭānnaṁ dadyāv ity eke | prāṇ madhuparkād alaṁkaraṇam eke samāmananti | mahayed rtvijam ācāryam cātmanam vā eṣa mahayati yaḥ sam rtvijam ācāryam ca mahayati evam evaṁvratā vā ātyantikāḥ syuḥ patito'nanūcāna iti nimittāni | varape' gnyādheya prabhṛtisu caisām rtvijāṁ smarēt | tathaite arghyā rtvik śvaśuraḥ pitṛvyo mātula ācāryo rājā vā snātakāḥ priyo varo' tithir iti | saṁvatsaraparyāgatebhyā eḥebhyā evaṁ kuryād vivāhe varāya | athartvigbhyah karmāṇi-karmāṇi dadāti |

atha śucau same deśe agnyāyatanadeśam śakalena triḥ prācinam ullikhet trir udicinam | athādbhir abhyukṣya śakalaṁ nirasyāpa upasṛṣya yājñikāt kṣāthād agniṁ mathitvā śrotriyaḡarād vāhṛtya vyāhṛtibhir nirupyopasam-ādhāyopatiṣṭhate | juṣṭo damūnā atithir duroṇa imāṁ no yājñam upa yāmi vidvān, viśvā agne'bhīyujō vihatya śatṛiyyatām ā bhārā bhojanāni' iti | athainam pradakṣiṇam agniṁ parisamūhya paryukṣya paristīrya prāgagrāir darbhair agniṁ paristṛṇāti | api vōdagagrāḥ paścāc ca purastāc ca bhavanti | dakṣiṇān uttarān uttarān adharān yadi prāḡ udagagrāḥ | uttare-
nāgniṁ prāgagrān darbhān saṁstīrya teṣu dvandvaṁ nyañci pātrāni saṁsādayati devasa-
myuktāny ekaikaśaḥ pīṭsamayuktāni sakṛd eva manuṣyaṁnyuktāni | yat saha sarvāṇi mānuṣāṇi' ity etasmād brāhmaṇāt | pavitre kṛtvā tūṣṇiṁ saṁskṛtābhir adbhīr uttānāni pātrāni kṛtvā

iti | 'sakhe'ti sapṭame pade japati ||

prāḡ ghomāt pradakṣiṇam agniṁ kṛtvā | yathāsthānam upaviśyānvārab-dhāyām uttarā āhutiṁ juhōti 'somāya janivide svāhā' ity etaiḥ pratima-
ntram | athainam uttare-
nāgniṁ dakṣiṇena padā-
śmānam āsthāpayaty 'ā
tiṣṭha' iti | athāsyā añja-
lāv upastīrya dvir lājān
opyābhigḡarayati | tasyāḥ
sodaryo lājān āvapatīty
eke | juhōti 'iyaṁ nāri'
iti | uttarābhis tiṣṭbhīḥ
pradakṣiṇam agniṁ kṛtvā-
śmānam āsthāpayati ya-
thā purastāt | homaś
cōttarayā | punaḥ pari-
kramaṇam āsthāpanaṁ
homaś cōttarayā | punaḥ
parikramaṇam | jayādi
pratipadyate | pariṣccan-
āntaṁ kṛtvōttarābhyāṁ
yoktraṁ vimucya tāṁ
tataḥ pra vā vāhayet |
samopyaitam agniṁ anu-
haranti | nityo dhāryah |
anugato manthyah | śro-
triyaḡarād vāhāryah | upa-
vāsaś cānyatarasya bhār-
yāyah patyur vānugate |
api vōttarayā juhuyān
nopavaset uttarā ratha-
syōttambhāni vāhāv ut-
tarābhyāṁ yunakti | dak-
ṣiṇam agre | ārohatim
uttarābhir abhimantrā-
yate | sūtre vartmaṇor

prokṣya visrasyedhmaṇi triḥ sarvābhiḥ prokṣati |
darbhṛṣu dakṣiṇato brāhmaṇa upaviśati uttarata
udapātram | atha tirahpavitram ājyasthālyāni
ājyaṇi nirupyodico'ṅgārān nirūhya vyantān
kṛtvā teṣu adhiṣṭityābhidhyotanenābhidhyotyā dve
darbhāgre prachidya prakṣālyā pratyasya punar
abhidhyotyā triḥ paryagni kṛtvā varma kurvann
udag udvāsyā pratyūhyāṅgārān barhir āstīrya
athainam udicināgrābhyāṇi pavitrābhyāṇi punar-
āhāraṇi trir utpūya visrasya pavitre'dbhiḥ
saṁsprṣyāgnāv anupraharati | atha darvīṇi
niṣṭapya darbhāḥ saṁmrjyādbhiḥ saṁsprṣya
punar niṣṭapya prokṣya nidhāya darbhān adbhiḥ
saṁsprṣyāgnāv anupraharati | atha śamyāḥ
paridadhāti 'khādīri darvī tejaskāmasyaudu-
mārya annādyakāmasya pālāśi brahmavarcasa-
kāmasya' iti | atha haikṣṣāṇi vijñāyate 'nirṭi-
grhītā vai darvī yad darvyā juhuyān nirṭyāsyā
yajñāṇi grāhayet tasmāt sruveṇaiva hotavyam'
iti | pālāśena sruvenety Ātreyaḥ | khādīrenety
Āngīrasaḥ | tāmṛāyasenety Ātharvaṇaḥ | kārṣṇā
yasenābhicarān iti sārvaṭrikam | anyo vāsyai-
tāvat kṛtvā'gamanāṇi kāṅkṣet | aparenāgnim
udicinapratīṣevāṇām erakāṇi sādhipāsām āstīrya
tasyāṇi piāñcāv upaviśata uttarataḥ paṭir
dakṣiṇā patni | athānvārābhdhāyāṇi pradakṣiṇam
agnīṇi pariṣiñcati | 'adite'numanyasva' iti dakṣi-
ṇataḥ prācinam | 'anumale'nu manyasva' iti
paścād udicinam | 'sarasvate'nu manyasva' ity
uttarataḥ prācinam | 'deva savitāḥ pra suvā' iti
samantāṇi pradakṣiṇāṇi samantāṇi eva vā tūṣ-
ṇīm | athedhmaṇi abhyaajya pari samidhaṇi
śīnaṣṭi svāhākāreṇābhyādhiyāgharāv āghārāya-
ti | 'prajāpataye svāhā' iti manasottare paridhi-
samidhaṇi saṁsprṣyākṣvavā sampratam | 'indrāya
svāhā' ity upāṇīsu dakṣiṇe paridhisamidhaṇi
saṁsprṣyākṣvavā sampratam | athājyabhāgaṇi
juhoti | 'agnaye svāhā' ity uttarārdhapūrvārdhe |
athāgnimukhaṇi juhoti | yukto vaha jātavedhaḥ
purastād agne viddhi karma kriyamāṇāṇi yathe-
dam, tvam bhiṣag bheṣajasyāsi kartā tvayā gā
āśvān puruṣān sanema svāhā | catasra āśāḥ pra
carantv agnaya imāṇi no yajñāṇi nayatu
prajānan, ghṛtaṇi pibann ajaraṇi suvīraṇi brahma
samid bhavaty āhutināṇi svāhā | ā no bhadrāḥ
kratavo yantu viśvato'dabdhāso aparitāsa
udbhidaḥ, devā no yathā sadam id vṛdhe' sann
apṛayuvo rakṣitāro dive-dive svāhā | virūpākṣa
mā vi bādhiṣṭhā mā vi bādha vi bādhiṣṭhā, nirṭyayai
tvā putram āhuḥ sa naḥ karmāṇi dhārāya svāhā |
'virūpākṣam ahaṇi yaje nijaṅghaṇi śabalodaram,
yo māyaṇi paribādhathe śrīyai puṣṭyayai ca nityadā

vyavastṛjāty uttarayā
n i l a ṇi dakṣiṇasyāṇi
lohitam uttarasyāṇi | te
uttarābhir abhiyāti | tirth
asthānucatuṣpathavyatik-
rame cottarāṇi jayet ||

nāvam uttarayānu-
mantrayate | n a c a
nāvyaṇi tarati vadhūḥ
paśyet | tīrtvottaraṇi
jayet | śīnaśāndhivyati-
krame bhāṇḍe rathe vā
riṣṭe'gner upasamādhā-
nādy ājyabhāgānte'nvār-
ābhdhāyāṇi uttarā āhutiḥ
hutvā jayādi pratipadyate
pariṣecanāntāṇi karoti |
kṣīrīṇāṇi anyeṣāṇi vā lakṣ-
manyāṇāṇi vṛkṣāṇāṇi
nadinaṇi dhanvāṇi ca
vyatikrama uttare yathā-
līṅgaṇi jayet | ghṛhān
uttarayā saṁkāśayati |
v ā h ā v uttarābhyāṇi
vimuñcati dakṣiṇam agre |
lohitaṇi carmāṇaḍuḥaṇi
prācinagrivam uttara-
loma madhye'gārasyottara-
yāstīrya ghṛhān prapāday-
ann uttarāṇi vācayati dak-
ṣiṇena padā | na ca deha-
lūṇi abhiṣṭhāti | uttara-
pūrvadeṣe'gārasyāgner up-
asamādhānādyājyabhāgā-
nte'nvārābhdhāyāṇi uttarā
āhutiḥ hutvā jayādi pratip-
adyate pariṣecanāntāṇi
kṛtvottarayā carmany up-
aviśata uttaro varāḥ | athā-
syāḥ puṇisvor jīvaṇi

tasmai svāhā | yā tiraścī nipadyase'ham
vidharāṇi iti, tāṃ tvā ghṛtasya dhārayāgnau
saurādhaniṃ yaje svāhā | saurādhinyai devyai
svāhā | prasādhinyai devyai svāhā | bhūh svāhā |
bhuvah svāhā | suvah svāhā | bhūr bhuvah
suvah svāhā ity etāvat | sarvadarvihomānām
eṣa kalpaḥ ||

athāsya upothāya dakṣiṇena hastena
dakṣiṇam aṃsaṃ pratibāhum anvavahr̥tya
hṛdayadṣam abhīmṛṣati 'mama hṛdaye hṛdayaṃ
te astu mama citte cittam astu te | mama vācam
ekamanāḥ śṛṇu mām evānuvratā sahacaryā mayā
bhava' iti | athāsyaī dakṣiṇe karṇe japati 'māṃ
te manaḥ praviśatu māṃ cakṣur mām u te
bhagaḥ | mayi sarvāṇi bhūtāni mayi prajñānam
astu te || madhug madhvagāhe jihvā me
madhuvādinī | mukhe me sāraghaṃ madhu datsu
saṃvananāṃ kṛtam || cākṛavākāṃ saṃ vananam
yan nadibhya udāhṛtam | tad vittau devagan-
dharvau tena saṃvananau svah || spṛśāmi te'ham
aṅgāni vāyur āpaś ca mā parah | māṃ caiva
pasya sūryaṃ ca mā cānyeṣu manaḥ kṛthāḥ ||
somaḥ prathamō vivide gandharvo vīvida utta-
rah || tṛtiyo agniḥ te patis tūriyas te manuṣya-
jāḥ || somo'dadad gandharvāya gandharvo'
dadad agnaye | rayiṃ ca putrāṃś cādād agnir
mahyam atho imām || sarasvati predam ava
subhage vājīnavati | tāṃ tvā viśvasya bhūtasya
pra gāyāmasy agrataḥ' ti | athāsyaī dakṣiṇena
nicā hastena dakṣiṇam uttānaṃ hastāṃ sāṅgu-
ṣṭham abhīva lomāni grhṇāti 'grbhnāmi te
suprajāstvāya hastāṃ mayā patyā jaradastir
yathāsaḥ | bhago ariyamā savitā purāṇdhir
mahyaṃ tvādūr gārhapatyāya devāḥ' iti | atha-
nāṃ pradakṣiṇam agnim paryāṇayati 'pari tvāgne
puraṇi vayanī vipraṇi sahasya dhīmahi | dhṛṣ-
advamaṇ dividedive bhettāraṇ bhaṅgurāvataḥ'
iti | atha tayopaviśyānvārabdhāyām upayamanīr
juhōti 'agne śardha mahate saubhagāya tava
dyumnāny uttamāni santu | saṃ jāsapatyaṃ
suyaman ā kṛṇusva śatrūyatām abhi tisthā
mahāṃsi svāhā || somāya janivide svāhā |
gandharvāya janivide svāhā | agnaye janivide
svāhā | kanyalā pitṛbhyo yati patilokam ava
dikṣām adāstha svāhā || preto muñcāti nāmutaḥ
subaddhām amutas karat | yatheyam indra midh-
vaḥ suputrā subhagā satī svāhā || agnir aitu
prathamō devatānāṃ so'syaī prajāṃ muñcatu
mṛtyupāśāt | tad ayaṃ rājā varuṇo' numanyatām
yatheyam strī pautram aghaṃ na rodāt svāhā ||
imām agnis trāyatāṃ gārhapatyah prajāṃ asyaī
nayatu dirgham āyuh | aśūnyopasthā jivatām

yāḥ putram aṅka uttara-
yopaveśya tasmai phalāny
uttareṇa yajuṣā pradā-
yottare japitvā vācaṃ
yachaty ānakṣatrebhyah |
uditeṣu nakṣatreṣu prācūṃ
udicūṃ vā diśam upaniṣ-
kramyottarābhyāṃ yathā-
liṅgaṃ dhruvam arun-
dhatīṃ ca darsayati ||

astu mātā pautrm ānandam abhi pra budhyatām
 iyaṃ svāha || mā te grhe niśi ghoṣa utthād
 anyatra tvad rudatyah saṃ viśantu | mā tvam
 vikeśy ura ā vadhiṣṭhā jīvapatnī patiloke vi rāja
 paśyanti prajāṃ sumanasyamānā svāhā ||
 aprajastāṃ pautramṛtyuṃ pāpmānam uta
 vāgham | śiṛṣṇaḥ srajam ivonmucya dviṣad-
 bhyaḥ prati muñcāmi pāśaṃ svāhā iti ||

athainām utthāpyottareṇāgniṃ dakṣiṇena
 padāśmānam āsthāpayati 'ā tiṣthemam aśmānam
 aśmeva tvaṃ sthirā bhava | abhi tiṣṭha prtan-
 yataḥ sahasva prtanāyataḥ' iti | athāsyā añjalāv
 upastīrya tasyāḥ sodaryo dvir lājān āvapati |
 tān abhigṛhya juhōti 'iyaṃ nāry upabrūte' gnaṃ
 lājān āvapantī | dīrghāyur astu me patir jīvātu
 śaradaḥ śataṃ svāhā || athaināṃ pradakṣiṇam
 agniṃ paryāpayati 'tubhyaṃ agre paryavahan
 sūryāṃ vahatunā saha | punaḥ patibhyo jāyāṃ
 dā agne prajayā saha' iti | tathā'sthāpayati
 tathā juhōti | athaināṃ punaḥ pradakṣiṇam
 agniṃ paryāpayati 'punaḥ patnīm agnir adlād
 āyusā saha varcasā | dīrghāyur asyā yaḥ patih
 sa etu śaradaḥ śatam' iti | tathaiivāsthāpayati
 tathaiya juhōti | athaināṃ punar eva paryāpayati
 'viśvā uta tvayā vayaṃ dhārā udanyā iva |
 atigāhemahi dviṣaḥ' iti | atha tathopaviśyānvāra-
 bdhāyāṃ jayān abhyātānān rāstrabhṛta iti hutvā
 athāmātyahomān juhōti | atha prajāpatyān juhōti
 'prajāpate na tvad etāny anyah' iti | atha sauvi-
 ṣṭakṛtaṃ juhōti 'yad asya karmaṇo' ty ariricaṃ
 yad vā nyūnam ihākaram | agnis tat sviṣṭakṛd
 vidvān sarvaṃ sviṣṭaṃ suhutaṃ karotu me |
 agnaye sviṣṭakṛte suhutamuta āhūtīṃ kāmānāṃ
 samardhavitre svāhā' iti | atha sruveṇa paridhīm
 anakti | atha paristarāt samullipyājvasthālyāṃ
 prastaravad barhir aktvā tṛṇaṃ prachādyāgnāv
 anupraharati | atha śamyā apohya tathaiva
 pariśiñcati 'anv amānsthāh, prāsāvih' iti
 mantrāntān saṃnamayati | atha praṇitādbhyo
 diśo vyunniya 'brahmaṇe varaṃ dadāmi' iti gūṃ
 brāhmaṇebhyaḥ | atha āghāravān darvihomah |
 athāparaḥ:—parisamūhya paryukṣya paristīry-
 ājyaṃ vilāpyotpūya sruk sruvaṃ niṣṭapya
 sammrjya sruči caturgrhitaṃ grhītvā sarvān
 mantrān samanudrutya sakṛd evāhntiṃ juhōti |
 agniḥ sviṣṭakṛd dvitīyaḥ | dvir juhōti dvir
 nimārṣti dvih prāśnāty utsrpyācāmati nirledhity
 eṣa āgnihoṭrikaḥ | athāparaḥ:—parisamūhya
 paryukṣya paristīrya prākṛtena haviṣā yāvada-
 mātām āhūtī juhōty eṣa hy apūrvaḥ | tatro-
 dāharanti:—

āghāraṃ prakṛtiṃ prāha darvihomasya
Bādariḥ |

āgnihoṭrikaṃ tathātreyāḥ Kāśakṛtsnas tv
apūrvatām iti ||

tāṃ na mithaḥ saṃsādayed anādeśāt |
anunayanty etam agnim! athaināṃ pitur aṅkāḍ
udvahaṭi, guror vā 'ye vadhvaś candraṃ vahatuṃ
yaksmā yanti janām anu | punas tām yajñiṃyā
devā nayantu yata āgatāḥ' iti | athaināṃ dakṣiṇe
haste grhītvā svaratham āropya svām grhān
ānayati 'pūṣā tveto nayatu hastagrhyāśvinau
tvā pravahatāṃ rathena | grhān gacha grhapatni
yathāso vaṣiṇi tvaṃ vidatham ā vadāsi' iti |
panthānam anumantrayate 'sugamī panthānam
ārukṣam ariṣṭaṃ svastivāhanam | yasmin viro
na riṣyaty anyeṣūṃ vindate vasu', iti | oṣadhi-
vanaspatayo nadyo vanāny anumantrayate 'yā
oṣadhayo ye vanaspatayo yā nadyo yāni dhanvān
ye vanā | te tvā vadhu prajāvatiṃ pra tve muñ-
cantv aṃhasaḥ' iti | atha jāyām āniya svām
grhān prapādayati 'bhadrān grhān sumanasāḥ
prapadye viraghnī viravataḥ svīrān | irāṇ
vahato grhṭam ukṣamāṇā teṣv ahaṃ sumanāḥ
saṃ viśāni' iti | athainām ānadhve carmany
upaveśayatiḥa gāvaḥ pra jāyadhvam ihaśva iha
pūṃśāḥ | iho sahasradakṣiṇo rāyaspoṣo niśidatu'
iti | atrābhyām amātyās stokmāny āropayante |
atha vācam yachataḥ ānakṣatrāṇām udayāt |
athāhorātrayoh saṃdhim anumantrayate
'nilalohite bhavataḥ kṛtyāsaktir vyajyate |
edhante'syā jñātayaḥ patir bandheṣu badhyatām'
iti | athoditeṣu nakṣatreṣūpaniṣkramya dhruvam
arundhatiṃ ca darśayati | 'dhruvo'si dhruvakṣitir
dhruvam asi dhruvataḥ sthitam | tvaṃ
nakṣatrāṇāṃ methy asi sa mā pāhi prtanyataḥ'
iti dhruvam | 'saptarṣayaḥ prathamāṃ kṛttikā-
nām arundhatiṃ yad dhruvatāṃ ha ninyuḥ | śat
kṛttikā mukhyayogaṃ vahantiyam asmākam
edhatv aṣṭam arundhati ity arundhatim | atha
vivāhasyārundhaty upasthānāt kṛtvā vratam
upaiti 'agne vratapate upayamanaṃ vrataṃ
carīṣyāmi tac chakeyaṃ tan me rādhyatām |
vāyo vratapate, āditya vratapate, vrātānām
vratapate upayamanaṃ vrataṃ carīṣyāmi tac
chakeyaṃ tan me rādhyatām' iti | ubhau jāyā-
patī vratacāriṇau brahmacāriṇau bhavato' dhaḥ
śayāte)

pra su gmanṭā dhiyasānasya sakṣaṇi |

ApMB. I, I, 1; RV. X, 32, 1 with
one variant .

anṛkṣarā ṛjavaḥ santu panthāḥ cp. |

KGS. ApMB. I, I, 2.

prajāpatiḥ striyām yaśaḥ; not
recorded in Ved. Con; but cp.
I. 5, prajāpatiḥ...yaśo muṣkayor

sapam etc., six verses. TB. 2, 4, 6, 5.
 modah pramoda ānandah TB. 2, 4, 6, 5.
 manasaś cittam ākūtim TB. 2, 4, 6, 6.
 yathāham asyā atṛpam TB. 2, 4, 6, 6.
 dadāmīty agnir vadati TB. 2, 4, 6, 7.
 āpas tat-satyam ābharan TB. 2, 4, 6, 7.
 idā devahūh TS. 3, 3, 2, 1.
 nāndimukhāh pitarah priyantām: nowhere.
 punyāhaṇi svasti rddhim: nowhere.
 abhrātrīghnīṇ varuṇāpatighnīm ApMB. 1, 1, 3; cp. KGS.
 aghoracakṣur apatighny edhi ApMB. 1, 1, 4; cp. AGS., KGS.
 idam ahaṇi yā tvayi patighnī ApMB. 1, 1, 5.
 mitro'si TS. 1, 8, 16, 1.
 ekam iṣe viṣṇus tvānv etu ApMB. 1, 3, 7; TB. 4, 7, 7, 11; TS. 3, 2, 6, 1.
 dve ūrje vi- TB: 3, 7, 7, 11; ApMB. 1, 3, 8.
 trīṇi vrātāya—ApMB. 1, 3, 9; TB. 3, 7, 7, 11.
 catvāri māyobhavāya—ApMB. 1, 3, 10; TB. 3, 7, 7, 11.
 pañca paśubhyaḥ ApMB. 1, 3, 11; TB. 3, 7, 7, 11.
 ṣaḍ rāyaspoṣāya—TB. 3, 7, 7, 11.
 sapta saptabhyaḥ " "
 sakhāyaḥ saptapadā " "
 kūrcaḥ (laukika?) " "
 sukūrcaḥ (") " "
 rāṣṭrabhṛd asy ācāryāsandi ApMB. 2, 4, 12; MG. 1, 6, 9; 12, 17.
 āpah pādāvanejanīh AB. 8, 27, 4; ApMB. 2, 9, 10.
 mayi mahah ApMB. 2, 9, 11: order differs; so in GB. 1, 5, 15, 17.
 mayīndriyaṇi vīryam ApMB. 2, 9, 11.
 ā ma āgād varcasā ApMB. 2, 9, 12 with variants.
 virājo'si virājo doham...ApMB. 2, 9, 13 with variants.
 samudraṇ vaḥ pra hiṇomi AV. 10, 5, 23; var.; ApMR. 2, 9, 14. deletes our *akṣitāh*.
 amṛtopastaraṇam asi ApMB. 2, 10, 3.
 arghyaḥ (laukika?) MG. 1, 12, 8.
 madhuparkaḥ (") MG. 1, 13, 7;

adadhāt ĀpG. 5, 13, 10.
 trayyai vidyāyai yaśo'si ApMB. 2, 10, 1.
 devasya tvā savituh prasave TB. 2, 6, 8, 6; VS. 2, 11.
 neṣṭāvṛddhiṇ kṛtāni: nowhere; cp. neṣṭāvṛddhiṇ kṛtāni LS 4, 9, 13.
 yan madhuno madhavyam ApMB. 2, 10, 5.
 apidhāniyā apah (laukika?)
 amṛtāpidhānam asi ApMB. 2, 10, 4; TA. 10, 35, 1.
 gauḥ ApMB. 2, 10, 6.
 gaur asy apahatapāpmā ApMB. 2, 10, 6 has *jahi* for our *nuda*.
 agniḥ prathamah prānātu TB. 2, 4, 8, 7; ApMB. 2, 10, 6 slightly differs.
 gaur dhenubhavyā ApMB. 2, 10, 9.
 om utsrjata " 2, 10, 12.
 bhūtam " 2, 10, 13.
 subhūtam " "
 bhūtaṇi—ūrjaṇi dhiāh ApMB. 2, 10, 13—18.
 virāḍ asi virāḍ annam: nowhere.
 bhūh svāhā " "
 bhuvah svāhā " "
 svah svāhā " "
 juṣṭo damūnā atithiḥ TB. 2, 4, 1, 1: RV. V, 4, 5; AV. 7, 73, 9.
 adite'nu manyasva TS. 2, 3, 1, 2.
 anumate'numanyasva: in no Saṃhitā.
 sarasvate'numanyasva " "
 deva savitah pra suva yajñam TS. 1, 7, 7, 1; 4, 1, 1, 2.
 prajāpataye svāhā TS. 3, 4, 2, 1; 1, 3, 15, 1.
 indrāya svāhā TS. 1, 4, 18, 1 common.
 agnaye svāhā TS. 1, 8, 13, 3. " "
 somāya svāhā TS. 7, 1, 14, 1. " "
 yukto vaha jātavedah purastāt: in no Saṃhitā.
 cātara āśāh pra carantv agnaye TS. 5, 7, 8, 2.
 ā no bhadrāḥ kratavaḥ RV. 1, 89, 1; VS. 25, 14; KS. 26, 11.
 virūpākṣa mā vi bādhiṣṭhāh; not recorded.
 virūpākṣam ahaṇi yaje; not recorded.
 yā tiraścī nīpadyase ApMB. 2, 8, 5; cp. GGS.
 saṃrādhīnyai devyai ApMB. 2, 8, 6.
 mama hṛdaye hṛdayaṇi te astu; nowhere in this form.

māṇi te manah praviśatu: nowhere
in this form.
madhuge madhvagāhe ,,
cākṛavākāṇi saṁivananam ,,
sprśāmi te'ham aṅgāni ,,
somah prathamō vivede; cp. PGS.
ApMB. 1, 3, 1.
somo'dadad gandharvāya; cp. PGS.
ApMB. 1, 3, 2.
sarasvatī predam ava subhage ApMB.
1, 3, 5.
gr̥bhṇāmi te suprajāstvāya; cp. ĀGS.
pari tvāgne purāṇi vayam TS. 1, 5, 6,
4; RV. X. 87, 22. d var.; AV.
7, 71, 1. varies.
agne śardha mahate saubhagāya TB.
2, 4, 1, 1; RV. V, 28, 3.
somāya janivide svāhā ApMB. 1, 4, 1.
gandharvāya janivide svāhā ,, 1, 4, 2.
agnaye jani- 1, 4, 3.
kanyalā pitṛbhyo yatī 1, 4, 4; cp. GGS.
preto muñcāmi nāmutaḥ ApMB. 1,
4, 5; RV. X. 85, 25; var.; AV. 14,
1, 17; var.; SMB. 1, 2, 3, 4.
imāṇi tvam indra mīdhvaḥ ApMB. 1,
4, 6, cp. ĀGS.
agnir aitu prathamō devatānām
ApMB. 1, 4, 7; cp. PGS.
imām agnis triyātāṇi gārhapatyah
ApMB. 1, 4, 8; cp. PGS.
mā te gr̥he niśi ghoṣa utthāt ApMB.
1, 4, 9.
aprajastāṇi pautramṛtyum ApMB.
1, 4, 11; SMB. 1, 1, 14.
ā tiṣthemam aśmānam ApMB. 1, 5,
1. with sthiro.
iyaṇi nāry upabrūte ApMB. 1, 5, 2.
cp. PGS.
tubhyam agre pary avahan ApMB.
1, 5, 3.
punah patnīm agnir adāt ApMB. 1, 5,
4; RV. X. 85: 39 sl. var.; AV.
14, 2, 2, sl. var.
viśvā uta tvayā vayam ApMB. 1, 5,
5; RV. II, 7, 3.
jaya; cp. PGS.
abhyātāna ,,

rāṣṭrabhr̥t ,,
prajāpate na tvad TS. 1, 8, 14, 2;
RV. X. 121, 10; VS. 10, 20; AV.
7, 80, 3.
yad asya karmaṇah; nowhere in this
form.
anv amāṇsthāḥ; cp. adite'nu man-
yasva.
prāsāvih; cp. deva savitaḥ pra suva
etc.
varaṇi dadāmi (laukika) AB. 8, 9, 5.
ye vadhvaś candraṇi vahatum
ApMB. 1, 6, 9; RV. X. 85, 31;
sl. var.; AV. 14, 2, X. same.
pūṣā tveto nayatu hastagr̥hya ApMB.
1, 2, 8.
sugaṇi panthānam āruksam ApMB.
1, 6, 11.
yā oṣadhayo ye vanaspatayah ApMB.
1, 7, 9; AV. 14, 2, 7; both with
variants.
bhadrān gr̥hān sumānasah prapadye
nowhere.
ila gāvāḥ prajāyadhvam ApMB. 1,
9, 1.
nīllohite bhavataḥ ApMB. 1, 6, 8;
sl. var.; RV. X. 85, 28; sl. var.:
-AV. 14, 1, 26.
dhruvo'si dhruvakṣitiḥ ApMB. 1, 9,
6; sl. var.; TS. 1, 4, 13, 1 differs.
sapta ṛṣayah prathamām: nowhere.
agne vṛatapate upayamanam; no-
where in this form.
ūrjah pṛthivyāḥ TB. 1, 2, 1, 5.
prajāyā tvāṇi saṁsr̥jāmi; nowhere.
prajāvatī bhūyāsam (laukika?) ,,
prajāyā tvā paśubhiḥ sam ṣṛ- nowhere
prajāvān paśumān bhūyāsam ,,
agnir mūrḍhā divaḥ, TS. 1, 5, 11, 4;
4, 4, 4, 1.
bhuvō yajñasya rajasaś ca TS.
4, 4, 4, 1.
maruto yad dha vo divaḥ TS. 1, 5,
11, 4.
sumaṅgalir iyaṇi vadhūḥ cp. PGS.
saṇi no manah saṇi hṛdayāni in no
Saṇihitā.

While dealing with marriage the Sūtra of Bodhāyana employs about 150 verses and these, when compared with the number of verses, employed by Āśvalāyana, Gobhila and Pāraskara should put Baudhāyana later than these works.

Out of 150 verses, 3 are found in TS. only, 13 in TS. in common with

other Saṃhitās, 59 occur in the Mantrapāṭha; out of which 15 are with variants.

Practically all the verses are given in sakalapāṭha, so much so that having prescribed 'āghārāv āghārayati' (I. 3. 26) and 'ājyabhāgau juhoti' (I. 3. 29) the sūtra adds 'prajāpataye svāhā, indrāya svāhā, agnaye svāhā, somāya svāhā', in order to elucidate them.

The following may be noted with care:—

1. Out of 150 verses, 24 do not occur in any Vedic work.

2. Only 14 verses are found in TS.; and only 59 in the Mantrapāṭha, out of which 15 show variants.

The sūtra of Āpastamba, which has already been shown to belong to the TS., employs about 104 verses in the marriage rite. Practically all the mantras are given either by pratika or by a reference to the Mantrapāṭha, and they are all found in that collection of the verses.

The fact that Āpastamba employs about 104 verses in contrast to 150 used by Baudhāyana would tend to put it earlier than that; but such a conclusion is negated by the following sūtra, in which it quotes from Baudhāyana:—

'tasyāḥ sodaryo lājān ā vapatīty eke' (ApMB. II. 5. 4).

The reference is found in Baudhāyana I. 4. 25:—

'athāsya añjalāv upastīrya tasyāḥ sodaryo dvir lājān ā vapati'.

That the oblation of fried grains is to be performed by the brother of the bride is enjoined by other sūtras also, but in doing so they use different terms as is shown below:—

AGS. I. 5. 8—vadhvo'ñjalā upastīrya bhrātā bhrātrsthāno vā dvir lājān ā vapati |

GGs. II. 2. 4—sakṛt saṃgrhitāṃ lājānām añjalīm bhrātā vadhvañjalāv ā vapati |

¹ The Āpastamba-Gr̥hyasūtra contains nothing beyond a bare outline of the domestic ceremonies, while most of the other Gr̥hyasūtras, e.g. those of Āśvalāyana, Gobhila, and Pāraskara include a great many rules, which bear indirectly only on the performance of the offerings in the sacred domestic fire. The Gr̥hyasūtra of Āpastamba forms XXVIIth Praśna of his Kalpasūtra (an enormous work of 30 Praśnas) and is most systematic and to the point; its brevity may, therefore, be a sign of its lateness. Details: Bühler, Introduction to the Sacred Laws of the Aryans, SBE. II. XIII ff; Baudhāyanīyas, the oldest sūtracraṇa of the Taittirīya Veda; Bühler: Sacred Laws of Manu p. XX.

PGS. I. 5. 1—kumāryā bhrātā śamīpalāsamiśrān lājān añjalīnāñjalāv ā vapati|

BhGS. I. 16—athāsya bhrātāñjalīnāñjalāv upastīrṇābhīghāritān lājān chūrpād añjalīnopaghātān añjalāv ā vapet|

HKGS. I. 20. 3—athāsya añjalāv ājyenopastīrya lājān dvir ā vapati|

KhGS. I. 3. 20-21—sakṛd gr̥hitam añjalīṇ lājānāṇī vadhvañjalāv ā vaped bhrātā suhṛd vā kaś cit|

MGs. I. 11—lājā bhrātā brahmacārī vāñjalīnāñjalyor ā vapati|

VGS. 14. 17—upary agnāv añjalau lājān bhrātā brahmacārī vopastīrṇa ā vapet|

KGS. 25. 29—athāsyaī śamīlājān ā vapati bhrātā brahmacārī vā ||

But in considering the provisional chronology of the Gṛhya-sūtras the force of this type of reasoning is very much restricted, and it should, on no account, be unduly stretched.¹ For, if in the case, cited above, Āpastamba seems to be quoting from Baudhāyana, in the case of Tonsure it is Baudhāyana, which can be suspected to be quoting from Āpastamba.² The sūtra in question is:—

yatharṣi śikhāṇī ni 'ladhyād ity eke (i.e., "he may arrange the locks in the fashion of his ancestral ṛṣi").

The quotation is not found anywhere, except in ĀpGS., which reads (VI. 166):—

"apareṇāgniṇī prāñcam upaveśya trenyā śalalyā tribhir darbhapuñ-jilaiḥ śālūglapseneti tūṣṇīṇī keśān viniya yatharṣi śikhā(m?) ni dadhāti. |

The case is typical. But to infer from this that the extant BauGS. is posterior to the extant ĀpGS. may be unsafe, and the point of quotation may be cleared by assuming that BauGS. is here quoting from that original TS. Gṛhyasūtra from which both BauGS. and ĀpGS. have derived.

And it is exactly on this account that I differ from that part of Bühler's³ thesis on the posterity of ĀpGS. to BauGS., where he advances

¹ Details: Oldenberg, Gṛhyasūtras II. Intr. pp. XXXVII.

² That the sūtra of Hiranyakeśin is, at least in part, based on that of Āpastamba has already been shown by Bühler; that it is posterior to that of Bhāradvāja will be made clear under HKGS.

³ Sacred Books of the East Vol. II, p. XXIII; confirmed by Oldenberg, SBE. XXX, XXXVII.

this type of reasoning, but agree with him in the rest of the work for placing the ĀpGS. later¹ than the BauGS.

BhGS.

catvāri vivāhakaraṇāni vittaṃ
rūpaṃ prajñā bāndhavam iti | tāni
cet sarvāṇi na śaknuyād vittaṃ ud-
asyet | tato rūpaṃ | prajñāyām (ca
tu?) bāndhave ca vividante | bāndha-
vam udasyed ity eka āhur aprajñena
hi kaḥ saṃvāsah | athaitad aparāṇi
na khalv iyaṃ arthebhya ūhyate pra-
janaṇārtho 'syāṃ | pradhānaḥ sa yo'
laṃ saṃlākṣaṇāya syāt sa tām āva-
heta yasyāṃ | praśastā jāyeraṇ | na
svapanṭim upagrñhita na carantim |
prathamam abhivāgachāṃs tāṃ maṅ-
galyāni pariprchet | caturo loṣṭān
āhared vediloṣṭaṃ gomayaloṣṭaṃ sītā-
loṣṭaṃ śmaśānaloṣṭam iti | tām āhai-
sām ekam ādatsveti | sā ced vediloṣ-
ṭam ādadiṭādhypakāṇi yāyājukaṃ
janayisyatīti vidyād yadi gomayaloṣ-
ṭaṃ bahupaśuṃ | janavisyatīti vid-
vād yadi sītaloṣṭaṃ | kṛstarādhikaṃ
janayisyatīti vidyād yadi śmaśāna-
loṣṭam ādahanasikṣṇi parikhvāteti
vidyān nainām upagrñhītātha khalu
bahūni lakṣaṇāni bhavanti | ślokaṃ tu
lakṣaṇā udāharanti | yasyāṃ mano'nu-
ramate cakṣuś ca pratipadyate | tāṃ
vidyāt punyalakṣmikāṃ kiṃ jñānena
karisyatīti | udagayana upagrñhita
vijñāyate 'udagayanaṃ devānām'
iti | daivaṃ punar idaṃ karma ||

dakṣiṇāyana ity aparāṇi vijñāyate
dakṣiṇāyanaṃ piṭṛṇām iti | piṭṛsaṃ-
yuktaṃ punar idaṃ karma | pūrva-
pakṣa upagrñhita vijñāyate pūrva-
pakṣo devānām iti | daivaṃ punar-
idaṃ karma | aparapakṣa ity aparāṇi
vijñāyate' parapakṣaḥ piṭṛṇām iti |
piṭṛsaṃyuktaṃ punar idaṃ karma |
madhyamādina upagrñhita | vijñāyate
madhyamādinam ṛṣiṇām ity ṛṣisaṃyuk-
taṃ punar idaṃ karmāthāpi vijñāyate
tasmān madhyamādine sarvāṇi puṇvāni
saṃnipatitāni bhavantiṭy aparāṇa
upagrñhita vijñāyate' parāḥṇaḥ piṭṛ-

HKGS.

saṃāvṛtta ācāryakulān mātā-
pitarau bibhṛyāt | tābhyām anujñāto
bhāryām upayachet sajātām anujñāto
brahmacāriṇim asagotrām | ahnaḥ
pañcasu kṛteṣu prātaḥ saṃgave
madhyamādine' parāḥṇe sāyaṃ vaiteṣu
yatkāri syāt puṇyāha eva kurute | ag-
niṃ upasamādhaya (paridhi) paridhā-
nāntaṃ kṛtvā vadhūm āniyamānāṃ
samikṣate | 'sumāṅgalir iyaṃ vadhūr
imāṃ saṃ eta paśyata | saubhāgyam
asyai dattvā yāthāstāṃ viparetana iti |
daksinatāṃ patiṃ bhāryopaviśati |
ācāntasamanvārabdhāyāṃ pariśiṇcati
vathā purastāt | vyāhṛtiparyantaṃ
kṛtvā juhōti | 'agnir aitu prathamam
devatānāṃ' so'syai prajāṃ muñcatu
mṛtyupāśāt | tad ayaṃ rājā varuṇo
nu manyatāṃ | yatheyaṃ strī pautram
aghaṃ na rodāt svāhā || imām agniṃ
trāyatāṃ gārhapatyaḥ prajāṃ asyai
nayatu dīrgham āyuh | aśūnyopasthā
jīvātām astu mātā pautram ānandam
abhi pra budhyatām iyaṃ svāhā ||
mā te grhe niśi ghoṣa utthād anyatra
tvad rudatyaḥ saṃ viśantu | mā tvam
vikeśy ura ā vadhiṣṭhā jivapatni
patuloke vi rāja prajāṃ paśyanti
sumanasyamānāṃ svāhā || dyaus te
prṣṭhaṃ rakṣantu vāyur ūrū āśvinau
ca stanāṃ dhayatas te putrān savitā-
bhi rakṣatu | ā vāsasaḥ paridhānād
brhaspatir viśve devā abhi rakṣantu
paścāt svāhā || aprajastāṃ pautram-
tyuṃ pāpmānam uta vāgham |
śiṛṣṇaḥ srajam ivonmucya dviśad-
bhyah prati muñcāmi pāpaṃ svāhā ||
devakṛtaṃ brāhmaṇam kalpamānaṃ
tena hanmi yonisadaḥ piśācān |
kravyādo mṛtyūn adharān pādāyāmi
dīrgham āyus tava jīvantu putrāḥ
svāhā iti | imaṃ me varuṇa | tat tvā
yāmi | tvaṃ no agne | sa tvaṃ no
agne | tvam agne ayāsi | prajāpate |
itī hutvāsmānam āsthāpayati | 'ā ti-

¹ Sacred Laws of the Aryas, Intr. p. XV ff. So Oldenberg, op. cit. XXXVII.

nām iti | pitṛsaṃyuktaṃ punar idaṃ
karmāthāpi vijñāyate bhagasyāparāh-
ṇa iti | bhagasamīyuktaṃ punar idaṃ
karmāthāpi vijñāyate 'tasmād aparāh-
ṇe kumāryo bhagam ichamānās cara-
ntī'ti | puṇyāha upagrṇhītāpi vai khalu
loke puṇyāha eva karmāni cikīṣṇante |
tasmād aślilanāmāṃś citre navasyen
na yajeta | yathā pāpāhe kurute tādṛg
eva tad iti paricaṣṭa eva pāpāham |
vijñāyate tu khalv ckeṣām 'invakā-
bhīh prasṛjyante te varāḥ pratinandi-
tāḥ | maghābhīr gāvo gṛhyante phal-
gunībhyāṃ vyūhyata' iti | yāṃ kāmā-
yeta dūhitarāṃ priyā syād iti tāṃ
niṣṭvāyāṃ dadyāt | priyaiva bhavati
naiva tu punar āgachātīti vijñāyate ||
tata āha snāpayatainām iti | snātāyai
vāsasi prayachati 'yā akṛntann avayan
yā atanvata yās ca devir antān abhi-
to' dadanta | tās tvā devir jarase saṃ
vyayantv āyusmatīdaṃ pari dhatsva
vāsa' ity athaināṃ paridhāpayati
'pari dhatta dhatta vāsasaināṃ śatā-
yusūṃ kṛnuta dīrgham āyuh | brhas-
patiḥ prāyachad vāsa etat somāya
rājñe paridhātavā u || jarāṃ gachāsi
pari dhatsva vāso bhavā kṛṣṇinām
abhiśastipāvati | śataṃ ca jīva śara-
daḥ suvarcā rāvaś ca poṣam upa saṃ
vyayasva' iti | parihitām abhiman-
trayate 'paridaṃ vāso adhidhāḥ svas-
tave' bhūr āpīnām abhiśastipāvati |
śataṃ ca jīva śaradaḥ purūcir vaśūni
cāryā vi bhajāsi jīvati'ty athāsvā
agreṇa jñātikulām agnim upasamā-
dhāvāghārāv āghārvājyabhāgau ju-
hotv 'agnave janivide svāhā' ity utta-
rādharpūrvārdhe | 'somāva janivide
svāhā' iti daksinārdhapūrvārdhe |
tata etā āhutir juhota 'bhūh svāhā,
bhuvah svāhā suvah svāhā bhūr bhu-
vah suvah svāhā || 'vā tiraścī vānūci,
samrādhanyai prasāadhanvai, sadasa-
patim, yukto vaha itāveda' iti | jayā-
bhātātānān rāṣṭrabhṛta iti hutvaitā
āhutir juhota ||

'agnir aitu prathamam devatānām
so'syai prajāṃ mūṇicatu mrtyupāsāt |
tad ayaṃ rājā varuṇo' nu manyatām
yatheyaṃ strī pautram aghaṃ na
rodāt svāhā || imām agnis trāyatām

ṣṭhemam aśmānam aśmeva tvaṃ
sthīrā bhava | pra mṛṇīhi durasyūn
sahasva pṛtanāyataḥ' iti | apareṇā-
gnīṃ dvayān darbhān pūrvāparān
udagagrān saṃstīrya teṣu pūrvāparāv
avatiṣṭhete ||

prāṇmukhaḥ pratyaimukhyaḥ
hastāṃ grṇhīyāt pratyaimukhaḥ
prāṇmukhyaḥ vā | yadi kāmayeta
puṇiso janayeyam ity aṅguṣṭhaṃ
grṇhīyāt | yadi kāmayeta strīr ity
aṅgulīḥ | yadi kāmayetobhayaṃ jana-
yeyam ity abhiva lomāny aṅguṣṭhaṃ
sahāṅgulibhir grṇhīyāt | 'sarasvati
predam ava subhage vājinivati | tāṃ
tvā vīśvasya bhūtasya prajāyām asy
agrataḥ || grṇhāmi te suprajāstvāya
hastāṃ mayā patyā jaradaṣṭir yathā-
sat | bhago aryamā savitā puraṇdhīr
mahyaṃ tvādur gārhapatyāya devāḥ'
iti | tāṃ agreṇa dakṣiṇam aṃsaṃ
praticim abhyāvṛtyābhi mantrayate |
'aghoracakṣur apatighny edhi śivā
paśubhyah sumanāḥ suvarcāḥ |
jīvasūr virasūḥ syonā śaṃ na edhi
dvipade śaṃ catuṣpade || tāṃ naḥ
pūṣaṇ chivatāmām erayasva yasyāṃ
bijāṃ manuṣyā vapanti | yā na ūrū
uśati visrayātai yasyām uśantaḥ
pra harema śepam || somaḥ prathamam
viveide gandharvo viveda uttarah |
tṛtiyo agnis te patis tūriyo haṃ
manuṣyatāḥ || somo'dadād gandharvā-
ya gandharvo'gnaye'dadāt | paśūṃś
ca mahyaṃ putrāṃś cāgnir dadāty
atho tvām || amūham asmi sā tvaṃ
dyaur ahaṃ prthivī tvaṃ sāmāham
ṛk tvaṃ tāv ehi saṃ bhavāva saha
reto dadhāvahai pūṃse putrāya
vettavai rāyaspoṣaya suprajāstvāya
suvirāya || imām tvam indra mīd-
vah suputrāṃ subhagāṃ kuru |
daśāsyāṃ putrāṃ ā dhehi patim
ekādaśāṃ kuru' iti || tāṃ yathāyata
nam upaveśyāthāsvā añjalāv ājveno-
pastīrya lājān dvir āvapati | 'imām lā-
jān ā vapāmi samṛddhikaraṇān mama |
tubhyaṃ ca saṃvnananāṃ tad agnir
anu manyatām ayaṃ' iti | abhigṛhyaḥ |
'iyaṃ nārva upabrūte' gṇau lājān āva-
panti | dīrghāyur astu me patr
edhantāṃ jñātayo mama svāhā' iti

gārhapatyah prajām asyai nayatu
dirgham āyuh | asūnyopasthā jivatām
astu mātā pautram ānandam abhi pra
budhyatām iyaṁ svāhā || mā te gr̥he
nīśi ghoṣa utthād anyatra tvad ruda-
tyah saṁ viśantu | mā tvam vikeśy
ura ā vadhiṣṭhā jivapatnī patiloke vi-
rāja paśyanti prajāṁ sumanasyamā-
nāṁ svāhā || dyaus te pr̥sthāṁ rak-
ṣatu vāyur ūrī asvinau ca stanāṁ
dhayantaṁ savitābhi rakṣatu | ā
vāsasaḥ paridhānād br̥haspatir viśve
devā abhi rakṣantu paścāt svāhā ||
aprajastāṁ pautramṛtyuṁ pāpmā-
nam uta vāgham | śirṣṇaḥ srajam
ivonmucya dviṣadbhyaḥ prati muñcā-
mi pāśaṁ svāhā” iti | pūrṇā paścāt,
imaṁ me varuṇa, tat tvā yāmi, tvam
no agne, tvam agne ayāsy, ayāś cagne
’sy anabhiśastiś ca, vad asya karma-
ṇo’ty ariricaṁ, prajāpata’ ity ulti-
māṁ hutvā gurave varaṁ dadāti ||

apareṇāgnīm dvayān darbhān pūr-
vāparān udagagrān str̥ṇāti | teṣu pūr-
vāparāv upatiṣṭheto | prānmukhaḥ
pratyānmukhyā hastāṁ gr̥hṇiyād ity
ekam | pratyānmukhaḥ prānmukhvā
ity aparam | athainayoh praiśakr̥d
añjali udakena pūrayaty athāsvāñ-
jalāv udakam ānayati ‘saṁ no devir
abhiṣṭāya āpo bhavantu pīṭay | saṁ
yor abhi sravantu na’ ity athāsya
dakṣiṇena hastena dakṣiṇaṁ hastam
abhivāṅguṣṭham abhūva lomāni gr̥h-
ṇāti ‘devasya tvā savituh prasave’
śvinor bāhubhyām pūṣṇo hastā-
bhyām | hastena te hastāṁ gr̥hṇāmi
saubhagatvāya mayā patvā jaradaṣṭir
yathāsaḥ | bhago aryamā savitā pur-
aṁdhis te tvā devā adur mahyaṁ pat-
nim | aghoracaksur apatighny edhi
śivā paśubhyaḥ śāntamā prajāyai |
kṣurapavir jārebhyo jivasūr vīrasūh
svonā mahyaṁ tvādur gārhapatyāya
devāḥ || tāṁ naḥ pūśāṁ chivatamām
crayasva yasyāṁ bijāṁ manuṣyā
vapanti | yā na ūrū uśāṁ visrayātai
yasyām uśantaḥ praharāma śepham |

somaḥ prathamō vivide gandhar-
vas tato’paraḥ | ṛtīyo agniś te patis
tūriyas te manuṣyajāḥ || somo dadad
gandharvāya gandharvo’gnaye dadat |

tasyā añjalinaḥ juhoti | ‘udāyusā’ ity
utthāpya | ‘viśvā uta tvayā vayam
dhārā udanyā iva | ati gāhemahi
dviṣah’ iti pradakṣiṇam agniṁ pari-
kramya tathāiva lājan āvapati |
ṛtīyaṁ parikramya sauviṣṭakṛtiṁ
juhoti | atraike jayābhyātānān rāṣṭra-
bhṛta ity upajuhvati yathā purastāt |
tām apareṇāgnīm prācin udiciṁ vā
viṣṇukramān kramayati | athaināṁ
saṁ śāsti dakṣiṇena prakramya
‘savyenānuprakrāma mā savyena
dakṣiṇam atikrāmīḥ’ iti ||

‘ekam iṣe viṣṇus tvānv etu | dve
ūrje viṣṇus tvānv etu | trīṇi vratiya
viṣṇus tvānv etu | catvāri māyo-
bhavāya viṣṇus tvānv etu | pañca
paśubhyo viṣṇus tvānv etu | ṣaḍ rāy-
aspoṣāya viṣṇus tvānv etu | sapta
saptabhyo hotrābhyo viṣṇus tvānv
etu’ iti | saptamaṁ padam avasthā-
pva japati | ‘sakhāyau saptapadāv
abhūva sakhyaṁ te ga me yaṁ
sakhyaṁ te mā yosaṁ sakhyaṁ me
mā yoṣṭhā’ iti | athāsya dakṣiṇena
pādena dakṣiṇaṁ pādām avakramya
dakṣiṇena hastena dakṣiṇam aṁsam
uparyupary anvavamṛśya hṛdayade-
śam abhi mṛṣati yathā purastāt | ‘prān-
ānāṁ granthir asi sa mā visrasah’ iti
nābhideśam | tām apareṇāgnīm prācin
upaveśya purastāt pratyāñ tiṣṭhann
adbhiḥ prokṣati | ‘āpo hi ṣṭhā mayo-
bhavaḥ’ iti tiṣṭbhiḥ | ‘hiraṇyavarṇāḥ
śucayaḥ pāvakaḥ’ iti catasṛbhiḥ |
‘pavamānaḥ suvarjana’ iti caitenānu-
vākena | atha bijāny adhiśrayanti ||

tām tataḥ pravāhayanti pra vā
hāravanti | samopyaitam agnim
anu haranti | nityo dhāryaḥ | anugato
mautliyaḥ sotriyāgarād vāhāryaḥ |
upayāśaś cānugate bhāryāyāḥ patyur
vā | āgarāṁ prāpyāthaināṁ saṁ śāsti |
‘dakṣiṇaṁ pādām agre’ tihara dehaliṁ
mādhi ṣṭhāḥ’ iti | pūrvārdhe śālāyāṁ
nyupyopasamādadhāti | apareṇāgnīm
lohitam ānaḍuham carma prācinagri-
vam uttaralomāstr̥ṇāti | tasmīn prān-
mukhāv udaṁmukhau vopaviśataḥ |
paścāt patiṁ bhāryopaviśati | ‘iha
gāvo niṣidantv iḥśvā iha pūruṣāḥ |
iho sahasradakṣṇo’pi pūṣi ni ṣidatu’

rayiṃ ca putrāṃś cādād agnir mahyam
 atho imāṃ || sarasvatī predam ava
 subhage vājiniṃv ati | tāṃ tvā viśvasya
 bhūtasya pra gāyāmasy agrata iti |
 a t h a i n a u brahmābhimantrayate
 "samitaṃ sam kalpethāṃ | saṃ vai
 srjāmi hrdaye | saṃsrṣṭāṃ mano
 astu vāṃ | saṃsrṣṭāḥ prāṇo astu vām'
 ity athainām aśmānam āsthāpayaty
 'ā tiṣṭhemam aśmānam aśmeva tvāṃ
 sthīrā bhava | pra mṛṇihi durasyūn
 sahasva prṭanāyata' iti | pradakṣiṇam
 agniṃ | pari nayati 'viśvā uta tvayā
 vayaṃ | dhārā udanvā iva | ati
 gāhemahi dviṣa' ity athāsyā bhrātāṃ-
 jalināñjalāv upastirṇābhigṛhītān
 lājān ā vapati 'iyāṃ nāry upabrūte'
 gnau lājān āvapanti | dirghāyur astu
 me patir edhantāṃ | jñātayo mama ||
 bhagena tvā saṃ srjāmi māsareṇa
 surām iva' ity athaināṃ | vācayati
 'imān lājān ā vapāmi samṛddhikara-
 ṇān mama | tubhyaṃ | ca saṃvana-
 naiḥ tad agnir anu manyatām iyāṃ
 svāhā ity evam eva trir ā sthāpayati
 triḥ pari nayati trir ā vapaty athai-
 nāṃ | prācīṃ vā ||

sapta padāni prakramayaty 'ekam
 iṣe viṣṇuḥ tvānṇv etu dve ūrje viṣṇuḥ
 tvānṇv etu triṇi vratāya viṣṇuḥ tvānṇv etu
 catvāri māyobhavāya viṣṇuḥ tvānṇv etu
 pañca paśubhyo viṣṇuḥ tvānṇv etu
 ṣaḍ rāyaspoṣāya viṣṇuḥ tvānṇv etu
 sapta saptabhyo hotrābhyo viṣṇuḥ
 tvānṇv etu' iti | saptame pade samikṣa-
 māṇo japati 'sakhā saptapadā bhava
 sakhāyau saptapadāv abhūva |
 sakhyaṃ te gameyaṃ sakhyāt te mā
 yoṣaṃ sakhyān me mā yoṣṭhāḥ' ity
 athāsyā dakṣiṇam aṇisaṃ | prati
 bāhum anvavahrtya hrdayadeśam
 abhi mṛṣati 'māma hrdaye hrdayaṃ
 te astu mama citte cittam astu te |
 mama vācam ekamaṇā(h) śṛṇu mām
 evānūvratā bhavaḥ saḥacaryā mayā
 bhava' ity athāsyā dakṣiṇaṃ karmam
 ā japati 'mām te cittāṃ pra viśatu
 mām cakṣur mām u te manaḥ | mayi
 sarvāṇi bhūtāni mayi prajñānam astu
 te || madhuhe madhvāgāhe jihvā
 me madhuvādinī | mukham me
 sāraghaḥ | madhu datsu samvnananāṃ

iti | vācamyamāv āsāte ānakṣatrā-
 ṇām udayāt | uditeṣu nakṣatreṣu
 prācīm udiciṇ | vā diśam upaniṣkrāmya
 'deviḥ ṣaḍ urvīr' iti diśa upatiṣṭhate |
 'mā hāsmahi prajāyā' iti nakṣatrāni |
 'mā radhāma dviṣate soma rājann' iti
 candramasam | 'saptarṣayaḥ pratha-
 māṃ | kṛttikānām arundhatīṃ | ye
 dhruvatāṃ | ha ninyuḥ | ṣaḍ kṛttikā
 mukhyayogaṃ | vahantiyam asmākāṃ |
 bhrājatv aṣṭami' iti saptarṣin
 upasthāya dhruvam upa tiṣṭhate |
 'dhruvakṣitir dhruvayonir dhruvam
 asi dhruvata sthitam | tvāṃ nakṣatrā-
 ṇāṃ | methy asi sa mā pāhi prṭanyataḥ ||
 namo brahmaṇe dhruvāyācyutāyāstu
 namo brahmaṇaḥ putrāya prajāpataye
 namo brahmaṇaḥ putrebhyo deve-
 bhyas trayastriṃśebhyo namo brah-
 maṇaḥ putrapautrebhyo 'ngirobhyah |
 yas tvā dhruvam acyutaṃ saputraṃ
 sapautraṃ brahma veda 'dhruvā asmin
 putrāḥ pautrā bhavanti | preṣyānte-
 vāsino vasaṇāṃ | kambalāni kaṇṇisaṃ
 hiraṇyaṃ striyo rājāno 'nnam abhayaṃ
 āyuh kirtir varco yaśo balaṃ | brahma-
 varcasam annādyam ity elāni mayi
 sarvāṇi dhruvāṇy acyutāni santu' ||

"dhruvaṃ tvā brahma veda
 dhruvo'ham asmin loke'smiṇś ca
 janapade bhūyāsam | acyutaṃ tvā
 brahma veda māham asmāl lokād
 asmāc ca janapadāc cyoṣi dviṣan me
 bhrātrvyo'smāl lokād asmāc ca jana-
 padāc cyavātām | aceṣṭāṃ tvā brahma
 veda māham asmāl lokād asmāc ca
 janapadāc ceṣṭiṣi dviṣan me bhrātr-
 vyo'smāl lokād asmāc ca janapadāc
 ceṣṭātām | avyathamānaṃ tvā brahma
 veda māham asmāl lokād asmāc ca
 janapadāc vyathiṣi dviṣan me bhrā-
 trvyo'smāl lokād asmāc ca janapadāc
 vyathiṣi dviṣan me bhrātrvyo'smāl
 lokād asmāc ca janapadāc vyathatām |
 nabhyaṃ tvā sarvasya veda nabhyam
 aham asya janapadasya bhūyāsam |
 madhyaṃ tvā sarvasya veda madhyam
 aham asya janapadasya bhūyāsam |
 tantīṃ tvā sarvasya veda tantir aham
 asya janapadasya bhūyāsam | methiṃ
 tvā sarvasya veda methy aham asya
 janapadasya bhūyāsam | nābhīm tvā

kṛtam || cākṛavākaṇṇi saṇṇavananaṇṇi
yan nadibhya udāhṛtam | yad deva-
gandharvo vittas tena saṇṇavaninau
svaḥ | māṇi caiva paśya sūryaṇṇi ca
mānyeṣu manah kṛthā' iti ||

athāsyaḥ svadhitiṇṇi mūrdhni
dhārayan hiraṇyaṇṇi vodakumbhenā-
siṇṇcaty 'āpo hi śthā mayobhuva' iti
tiṣṭbhir 'hiraṇyavarnāḥ śucayaḥ
pāvaka' iti catasrbhiḥ 'pavainānaḥ
suvarjana' ity etenānuvākenāvasicya
yathārthaṇṇi vahanty uhyamānām
anumantrayate 'ye vadhvaś candraṇṇi
vahatuṇṇi yakṣmā yanti janāṇṇi anu |
punas tān yajñiyā devā nayantu yata
āgatā' ity athaināṇṇi grhāṇ uhyana-
ḍuḥe rohite carmany upa veśayati 'iha
gāvo ni śidantv ihāśvā iha puruṣāḥ |
iḥo sahasradakṣiṇo' bhi pūṣā ni śi-
datv' ity athainām āgneyena sthālī-
pākena yājayaty athaitasya sthālī-
pākasyopahatyābhighārya juhoty
'agnaye svāhāgnaye' gnvate svāhā-
gnaye' nnādāya svāhāgnaye sviṣṭakṛte
svāhā' iti | yāvajjivam etam agniṇṇi
vrihibhir yavair vā sāyaṇṇi prātaḥ
pari caraty 'agnaye svāhā' iti sāyaṇṇi
pūrvām āhutiṇṇi juhotti 'prajāpataye
svāhā' ity uttarām | sauriṇṇi pūrvāṇṇi
prātar eke samāmananty aupāsano
nityo dhāryo' nugato manthyaḥ
śrotriyaḥ gārūd vāhāryo' nyatarasya
caitad ahar upavāsaḥ ||

aṣṭamyah parvāṇi copavasaty
āgneyena sthālīpākena parvasu yajate |
vāgyata āsta ānakṣatrāṇām udayāt |
uditeṣu nakṣatreṣu vatsam anvāra-
bhyyotthāpayaty 'ud āyuṣā svāyuṣā'
ity athainām dhruvam arundhatim
anyāṇi ca nakṣatrāṇi 'namo brahmaṇe
dhruvāyācyutāyāstu' etenānuvākena |
dhruvam upatiṣṭhate 'dhruvakṣitir
dhruvayonir dhruvam asi dhruvata
sthitam | tvaṇṇi nakṣatrāṇāṇṇi methy
asi sa mā pāhi pṛtanyata' iti | saptar-
ṣayaḥ prathamāṇṇi kṛttikānām arun-
dhatim dhruvatām ye ha ninyuh |
ṣaṭ kṛttikā mukhyayogaṇṇi vahanṇiyam
aṣmākaṇṇi bhrājatv aṣṭamī' ity arun-
dhatim | trirātram akṣāralavaṇāśinau
adhaṣayinau bhavataḥ ||

sarvasya veda nābhir aham asya
janapadasya bhūyāsam | y a t h ā
nābhiḥ prāṇānāṇṇi viṣūvān evam ahaṇṇi
viṣūvān | ekaśataṇṇi tāṇṇi pāpmānam
rchatu yo'smān dveṣṭi yaṇṇi ca vayaṇṇi
dviṣmo bhūyāṇṇi mām ekaśatāt
punyāny āgachantu' iti | atra mano-
jñena saṇṇibhāṣyāgāraṇṇi prāpyāthai-
nām āgneyena sthālīpākena yājayati ||

BhGS

snāpayata (laukika?)
 yā akṛtann avayan APMB. 2. 2. 5;
 SMB. 1. 1. 5.
 pari dhatta dhatta vāsasainām ApMB.
 2. 2. 6 with variant; SMB. 1. 1. 6.
 jarāṃ gachāsi pari dhatsva vāsaḥ Ap-
 MB. 2. 2. 7; slight variant.
 paridaṃ vāso adhi dhāḥ ApMB. 2. 2.
 8; AV. 2. 13. 3 both with variants.
 agnaye janivide svāhā cp. BGS.
 somāya " " ApMB. 1. 10. 10-13
 bhūḥ svāhā " "
 bhuvāḥ svāhā " "
 suvāḥ svāhā " "
 yā tirāsci yānūci: ApMB. 2. 8. 5 with
 variants.
 saṃ rādhanyai prasādhanyai ApMB.
 2. 8. 6, 7.
 sadasaspātim adbhutam ApMB. 1. 9.
 8; RV. 1. 18. 6; VS. 32. 13; SV.
 1. 171.
 yukto vaha jātavedaḥ HG. 1. 2. 18
 jayāḥ cp. Intr. p. 60.
 abhyātānāḥ "
 rāstrabhṛtāḥ "
 agnir aitu prathamō devatānām
 ApMB. 1. 4. 7.
 imām agnis trāyatāṃ gārhapatyāḥ
 ApMB. 1. 4. 8.
 mātē grhe niśi ghoṣa utthāt ApMB.
 1. 4. 9.
 dyaus te prṣṭhāṃ rakṣatu ApMB.
 1. 4. 10.
 aprajastāṃ pautramṛtyum ApMB.
 1. 4. 11.
 imaṃ me varuṇa śrudhi ApMB. 1. 4.
 12; common.
 tat tvā yāmi ApMB. 1. 4. 12; common
 tvam no agne varuṇasya vidvān
 ApMB. 1. 4. 14; common.
 sa tvam no agne ApMB. 1. 4. 15;
 common.
 tvam agne ayāsi ApMB. 1. 4. 10;
 common.
 ayās cāgne'sy anabhiśastis ca ApMB.
 1. 5. 18; common.
 yad asya karmaṇo'ty ariricam; in no
 Saṃhitā, but cp. AG 1. 10. 23;
 ApG. 1. 2. 7; MG. 1. 3. 7.
 prajāpate na tvat ApMB. 2. 22. 19;
 common.

saṃ no devir abhiṣṭaye RV. X. 9. 4;
 AV. 1. 6. 1; SV. 1. 33 not in
 ApMB. or SMB.
 devasya tvā savituh prasave cp. BGS.
 grbhñāmi te AGS.
 hastena te hastaṃ grbhñāmi: nowhere;
 but cp. grbhñāmi te AGS.
 aghoracakṣur apatighny edhi. no-
 where in this form; for variants
 cp. RV. X. 85. 44; AV. 14. 2.
 17; ApMB. 1. 1. 4.
 tāṃ naḥ pūṣaṃ chivatāmām crayasva;
 for variants cp. RV. X. 85. 37;
 AV. 14. 2. 38; ours agrees with
 MG.
 somah prathamō vivide, nowhere in
 this form; for variants cp. RV.
 X. 85. 40; ApMB. 1. 3. 1.
 somo'dadad gandharvāya RV. X. 85.
 41; AV. 14. 2. 4; ApMB. 1. 3. 2,
 with slight variant.
 sarasvati predam ava subhage ApMB.
 1. 3. 5.
 saṃ vām srjāmi hrdaye: nowhere
 KS. 7. 12. TB. 1. 2. 1. 17 saṃ
 vaḥ srjāmi hrdayāni.
 saṃ srṣṭāṃ mano astu vām KS. 7.
 12; TB. 1. 2. 1. 17 astu vaḥ.
 ā tiṣṭhemam aśmānam ApMB. 1. 5.
 1., 6, 11 vary in c+d.
 viśvā uta tvayā vayam ApMB. 1. 5.
 5; RV. 11. 7. 3.
 iyaṃ nāry upabrūte ApMB. 1. 5. 2
 with slight variant.
 bhagena tvā saṃ srjāmi: nowhere.
 imān lājān ā vapāmi PG. 1. 6. 2; HG.
 1. 20. 3.
 ekam iṣe viṣṇus tvā cp. BGS.
 dve ūrje "
 trīṇi vratāya "
 catvāri māyobhavāya "
 pañca paśubhyāḥ "
 ṣaḍ rāyaspoṣāya "
 sapta saptabhyo hotrābhyāḥ "
 sakhā saptapadā bhava "
 mama hrdaye hrdayaṃ te astu HG.
 1. 5. 11; AV. 3. 8. 6 varies.
 māṇ te cittaṃ pra viśatu: nowhere.
 madhuhe madhvagāhe cp. HG 1.24.6
 and BGS. with variants.
 cākṛavākam saṃvānanam cp. BGS.
 āpo hi śthā mayobhavaḥ cp. MGS.
 yo vaḥ śivatamo rasah "

tasmā arañ gamāma vaḥ „
 hiranyavarṇāḥ śucayaḥ pāvakāḥ
 ApMB. I. 2. 1.
 hiranyavarṇāḥ śucayaḥ pāvakāḥ
 ApMB. I. 2. 2.
 yāsāṃ rājā varuṇo yāti madhye
 ApMB. I. 2. 3.
 yāsāṃ devā divi kṛṇvanti bhakṣam
 I. 2. 4.
 pavamānaḥ suvarjanaḥ TB. I. 4. 8. 1;
 this anuvāka has about 20
 mantras in TB.
 ye vadhvaś candraṇi vahatum Ap-
 MB. I. 6. 9.
 iha gāvo ni śidantu PG. I. 8. 10; Ap-
 MB. I. 9. 1 has —vaḥ pra
 jāyadhvam.
 agnaye svāhā: common.
 agnaye agnivate svāhā AB. 7. 6. 1.
 agnaye annādāya svāhā HG. I. 7. 18
 agnaye svisṭakṛte svāhā TB. 3. 12.
 2. 2. 2-8.
 prajāpataye svāhā: common.

HkGS.

sumaṅgalir iyaṇi vadhūḥ cp. AGS.
 bhūḥ svāhā cp. BGS.
 bhuvaḥ svāhā „
 suvaḥ svāhā „
 agnir aitu prathamaḥ cp. BhGS.
 imām agnis trāyatām „ „
 mā te grhe niśi ghoṣa utthāt cp. BhGS.
 dyaus te prṣṭhaṇi rakṣatu „
 aprajāstāṇi pautramṛtyum „
 devakṛtāṇi brāhmaṇāṇi kalpa: nowhere
 imaṇi me varuṇa śrudhi „
 tat tvā yāmi „
 tvam no agne „
 sa tvam no agne „
 tvam agne ayāsi „
 prajāpate „
 ā tiṣṭhemam aśmānam „
 sarasvati predam ava „
 grhṇāmi te suprajāstvēya hastam
 ApMB. I. 3. 3.
 aghoracakṣur apatighny edhi BhGS.
 tāṃ naḥ pūṣaṇi chivatamām erayasva
 BhGS.
 somaḥ prathamō vivide „
 somo dadad gandharvāya BhGS. var.

amūham asmi sā tvam BhGS. var.
 imāṇi tvam indra midhvah AGS.
 imān lājān ā vapāmi BhGS.
 iyaṇi nāry upabrūte „
 viśvā uta tvayā vayam BhGS
 jāyāḥ BGS.
 abhyātānāḥ BGS.
 rāstrabhṛtaḥ „
 dakṣiṇena prakramya GG. 2, 2, 13.
 ekam iṣe BhGS,
 dve ūrje „
 trīṇi vrātāya BhGS.
 catvāri māyobhavāya BhGS.
 pañca paśubhyaḥ „
 ṣaḍ rāyaspoṣāya „
 sapta saptabhyo hotrābhyah BhGS.
 sakhāyau saptapadāv abhūva „
 prānāṇi granthir asi TA. 10, 37, 1;
 SMB. I. 6, 20.
 āpo hi śthā mayobhuvah MGS.
 yo vaḥ śivatamo rasaḥ MGS.
 tasmā arañ gamāma vaḥ „
 hiranyavarṇāḥ śucayaḥ pāvakāḥ
 hiranyavarṇāḥ śucayaḥ pāvakāḥ
 BhGS.
 yāsāṃ devā divi kṛṇvanti bhakṣam
 BhGS.
 pavamānaḥ suvarjanaḥ TB. I. 4, 8, 1.
 cp. BhGS. with 20 more verses.
 iha gāvo ni śidantu BhGS.
 devīḥ ṣaḍ urviḥ TS. 4, 7, 14, 2; RV.
 X, 128, 5.
 saptarṣayaḥ prathamāṇi kṛttikānām
 ApMB. I, 9, 7.
 dhruvākṣitir dhruvayoniḥ ApMB.
 I, 9, 6.
 namo brahmaṇe dhruvāyācyutāyāstu:
 nowhere.
 yas tvā dhruvam acyutam „
 dhruvaṃ tvā brahma veda „
 acyutaṃ tvā brahma veda „
 aceṣṭāṇi tvā brahma veda „
 avyathamānaṃ tvā brahma veda „
 nabhyaṃ tvā sarvasya veda „
 madhyaṃ tvā sarvasya veda „
 tantīm tvā sarvasya veda „
 methiṇi tvā „ „
 nābhiṇi tvā „ „
 yathā nābhiḥ „
 agnaye svāhā: common.
 prajāpataye svāhā „

The Gṛhyasūtra of Bharadvāja employs about 119 verses in the marriage

ceremony; out of these 9 occur in TS. in common with others; 43 in ApMB. out of which 8 are with variants.

An indication of its age is detected in sūtra I. 12:—

viññāyate tu khalv ekeṣāṃ invakābhiḥ pra sṛjyante te varāḥ pratininditāḥ (read—nanditāḥ) | maghābhir gāvo gṛhyante phalgunibhyāṃ vyūhyata iti | yāṃ kāmayeta duhitarāṃ priyā syād iti tāṃ niṣṭyāyāṃ dadyāt priyaiva bhavati naiva tu punar ā gachātīti viññāyate ||

A part of the above is found in KauGS. 75. 5:—

‘maghāsu hanyante gāvaḥ phalguṇiṣu vyūhyata iti’ |

The difference between the two is obvious.

Now compare ĀpGS. II. 2. 16-3. 5:—

‘invakābhiḥ pra sṛjyante te varāḥ pratinanditāḥ | maghābhir gāvo gṛhyante phalgunibhyāṃ vyūhyate | yāṃ kāmayeta duhitarāṃ priyā syād iti tāṃ niṣṭyāyāṃ dadyāt priyaiva bhavati ; naiva tu punar ā gachātīti brāhmaṇāvekeṣo vidhiḥ | invakāśabdo mṛgaśabdo svātau ||

It seems that BhGS. is referring here to the Āpastambiyas, who hold that view and who properly define the two words *invakā* and *niṣṭyā*. If it be so the BhGS. would be posterior to Āpastamba.*

The sūtra of Hiraṇyakeśin cites about 119 verses in the marriage ceremony; of these 13 are untraced; the rest agree with those occurring in the BhGS.

The style of both is the same. Comparison with ĀpGS. is striking:—

HkGS. I. 22. 1-5:—

tāṃ tataḥ pra vāhayanti pra vā hārayanti | samopyaitam agnim anu haranti | nityo dhāryaḥ | anugato manthyaḥ śrotriyaḡārād vāhāryaḥ | upavāsaś cānugate bhāryāyāḥ patyur vā ||

ĀpGS. II. 5. 13-19:—

(pariṣecanāntaṃ kṛtvottarābhyāṃ yoktraṃ vimucya) tāṃ tataḥ pra vā vāhayet pra vā hārayet | samopyaitam agnim anu haranti | nityaḥ | dhāryaḥ | anugato manthyaḥ | śrotriyaḡārād vāhāryaḥ | upavāsaś cānyatarasya bhāryāyāḥ patyur vā ||

It is obvious that the HkGS. is combining different sūtras into one. It has applied with profit the same method to the BhGS:—

BhGS. I. 12:—

pūrvāḥṇa upa gṛhṇita | viññāyate pūrvāḥṇo devānām iti | daivaṃ punar idaṃ karma | madhyamāḍina upa gṛhṇita | viññāyate madhyamāḍinam ṛṣinām iti | ṛṣiṣaṃyuktaṃ punar idaṃ karma | athāpi viññāyate tasmān madhyamāḍine sarvāṇi

HkGS. I. 19. 3:—

ahnaḥ pañcasu kālṣu prātaḥ saṃgave madhyamāḍine parāhṇe sāyaṃ vaiteṣu yatkāri syāt

* Bühler: “Baudhāyana composed the first set of sūtras connected with the Black Yajur Veda, and was succeeded by Bhāradvāja, Āpastamba and Hiraṇyakeśin, who all founded schools, which bear their names” Sacred Laws of the Aryas XVI, XVII

puṇyāni saṃnipatitāni bhavantīty
aparāhṇa upagrṇhīta vijñāyate'pa-
rāhṇaḥ pitṛṇām iti pitṛsaṃyuktaṃ
punar idaṃ karmāthāpi vijñāyate
bhagasyāparāhṇa iti bhagasaṃyuk-
taṃ punar idaṃ karmāthāpi vijñā-
yate tasmād aparāhṇe kumāryo
bhagam icchamānās carantīti
puṇyāha upagrṇhītāthāpi vai khalu
loke puṇyāha eva karmāni cikīr-
ṣante ||

puṇyāha eva kurute |

Obviously HkGS. has here compressed 15 BhGS. sūtras into one.

BhGS. I. 15:—

apareṇāgniṃ dvayān darbhān
pūrvāparān udagagrān sṛṇāti | teṣu
pūrvāparāv upatiṣṭhete | prān-
mukhaḥ pratyānmukhyā hastaṃ
grṇhīyād ity ekam | pratyānmukhaḥ
prānmukhyā ity aparaṃ ||

HkGS:—

apareṇāgniṃ dvayān darbhān
pūrvāparān udagagrān saṃstīrya
teṣu pūrvāparāv avatiṣṭhete | prān-
mukhaḥ pratyānmukhyā hastaṃ
grṇhīyāt pratyānmukhaḥ prān-
mukhyā vā ||

HkGS. has here changed BhGS. sṛṇāti into saṃstīrya and has thus combined the two sūtras into one. Its substitution of 'ity ekam' and 'ity aparaṃ' by 'vā' is noteworthy from the point of view of the advanced sūtra style.

The marriage ceremony in the Āgṇiveśya Gṛhyasūtra covers the fifth and sixth adhyāyas of the first Praśna. It runs:—

Anṛkṣarā rjavaḥ santu panthā yebhiḥ sakḥāyo yanti no vareṇyam | sam
aryamā saṃ bhago no niniyāt saṃ jāspatyaṃ suyamam astu devāḥ || ayaṃ
kūrcaḥ | mayi grṇhāmy agre agniṃ rāyaspoṣṭya suprajāstvāya suvīryāya |
mayi prajāṃ mayi varco dadhāmy ariṣṭāḥ syāma tanuvā suvirāḥ || yo no
agniḥ pitaro hṛtsv antar amartyo martyān āviveṣa | tam ātman pari-
grṇhīmahe vayaṃ mā so asmān avahāya parā gāt ||

bhūr bhuvah svaḥ | prajāpatiḥ striyāṃ yaśo muṣkayor adadhāt sapam |
kṃasya tṛptim ānandaṃ tasyāgne bhājayeha mā || modah pramoda ānando
muṣkayor nihitah sapah | sṛteva kāmasya tṛpyāni dakṣiṇānāni pratigrahe ||
manasaś cittam ākūtiṃ vācaḥ satyam aśimahi | paśunāni rūpam annasya
yaśah śrīḥ śrayatīṃ mayi || yathāham asyā atṛpaṃ striyai pumān yathā
strī tṛpyati pūṃsi priye priyā | evaṃ bhagasya tṛpyāni yajñasya kāmayaḥ
priyām || dadānīty agnir vadati | tatheti vāyur āha tat | hanteti satyaṃ
candramāḥ | ādityaḥ satyam om iti || āpas tat satyam ābharan | yaśo
yajñasya dakṣiṇām | asau me kāmah samrḍhyatām ||

'āpo hi ṣṭhā-mayobhuva' iti tisṛbhiḥ 'hiraṇyavarṇaḥ śucayaḥ pāvakā'
iti catasṛbhiḥ, 'pavamānaḥ suvarjana' ity etenānuvākena |

yā akr̥ntann avayan yā atanvata yās ca devīr antān abhito'dadanta |
 tās tvā devīr jarasā saṃ vyayantv āyusmatidāṃ pari dhatsva vāsaḥ || pari
 dhatta dhatta vāsasaināṃ śatāyusāṃ kṛṇuta dīrgham āyuh | bṛhaspatiḥ
 prāyacchad vāsa etat somāya rājñe paridhātavā u || jarāṃ gacchāsi pari-
 dhatsva vāso bhavā kṛṣṇinām abhīśastipāvati | śataṃ ca jīva śaradaḥ
 suvarcā rāyaś ca poṣaṃ upasaṃ vyayasva || paridaṃ vāso adhidhāḥ
 svastaye 'bhūr āpīnām abhīśastipāvati | śataṃ ca jīva śaradaḥ purūcīr
 vasūni cāryo vibhajāsu jīvati ||

Anayā mayā saha karmāṇi kartavyāni | prajāś cotpādayitavyāḥ |
 tadartham enāṃ pariṇeṣye |

indrāya namaḥ | agnaye namaḥ | yamāya namaḥ | nirṛtaye namaḥ |
 varuṇāya namaḥ | vāyave namaḥ | somāya namaḥ | īśānāya namaḥ |
 brahmaṇe namaḥ | adbhryo namaḥ | agnaye namaḥ | ātmāne namaḥ |
 adite' nu manyasva | anumate'nu manyasva | sarasvate'nu manyasva |
 deva savitāḥ prasuva |

ayaṃ ta idhma ūtmā jātavedas tenedhyasva vardhasva ceddha vardhaya
 cāsmān prajāyā paśubhir brahmāvarcasenānnādyena sam edhaya svāhā ||
 prajāpataye svāhā || indrāya svāhā | agnaye svāhā | somāya svāhā | bhūḥ
 svāhā | bhuvāḥ svāhā | svaḥ svāhā | bhūr bhuvāḥ svaḥ svāhā |

'yā tiraści nipadyase'haṃ vidharaṇi' iti | tāṃ tvā ghṛtasya dhārayā
 juhomi vaiśvakarmaṇi svāhā || yānūci nipadyase'haṃ vidharaṇi iti | tāṃ
 tvā ghṛtasya dhārayā agnau saṃrūdhanyai devyai svāhā | prasādhanyai
 devyai svāhā || || |

yukto vaha jātavedaḥ purastād agne viddhi karma kriyamāṇaṃ yathe-
 dam | tvaṃ bhiṣag bheṣajasyāsi kartā tvayā gā aśvān puruṣān sanemi
 svāhā || virūpākṣāya svāhā | . dantāñjaye svāhā | virūpākṣam ahaṃ
 yaje nijaṣghaṃ śabalodaram | yo māyaṃ paribādhathe śrīyai puṣṭyai ca
 tasmai svāhā || paribādha mā vi bādhiṣṭhā mā vi bādha vi bādhiṣṭhā |
 nirṛtyai tvā putram ūhuḥ sa naḥ karmāṇi sādhasya svāhā || sadasaspatim
 adbhutam priyam indrasya kāmyaṃ | sanīm medhām ayāsiṣaṃ svāhā ||
 yāvanto vedās (devās?) tvayi jātavedaḥ striyaṃ cod ghnanti puruṣasya
 karma | tebhya etad dhūyate bhāgadheyaṃ te mā tṛptās tarpayantu kāmāṃ
 svāhā || ākūtyai tvā kāmāya tvā samṛdhe tvā | puro dadhe amṛtatvāya
 jīvase svāhā | ākūtim asyāvase | kāmam asya samṛddhyati | indrasya
 yuñjate dhiyaḥ svāhā | ākūtim devīṃ manasaḥ puro dadhe | yajñasya mātā
 suhavā me astu | yad icchāmi manasā sakāmaḥ | videyam enad dhṛdaye
 nivīṣtaṃ svāhā ||

iṣṭebhyaḥ svāhā | vaśad anīṣṭebhyaḥ svāhā | bheṣajaṃ durīṣṭyai
 svāhā | niṣkṛtyai svāhā | daurādhyai svāhā | devībhyas tanūbhyah
 svāhā | ṛddhyai svāhā | samṛddhyai svāhā |

cittāya svāhā | cittaye svāhā | ākūtāya svāhā | ākūtyai svāhā | vijñā-
 tāya svāhā | vijñānāya svāhā | manase svāhā | śakvarībhyah svāhā |

darśāya svāhā | pūrṇamāsāya svāhā | bṛhate svāhā | rathamtarāya svāhā |
prajāpatir jayān indrāya viṣṇe prāyacchad ugraḥ pṛtanājyeṣu | tasmai
viśaḥ sam anamanta sarvāḥ sa ugraḥ sa hi havyo babhūva svāhā ||

agnir bhūtānām adhipatiḥ sa māvatu svāhā | (pitarah pitamahāḥ)
indro jyeṣṭhānām adhipatiḥ sa māvatu svāhā | yamaḥ pṛthivyā adhipatiḥ
sa māvatu svāhā | vāyur antarikṣyādhipatiḥ sa māvatu svāhā | sūryo
divo'dhipatiḥ sa māvatu svāhā | candramā nakṣatrāṇām adhipatiḥ sa
māvatu svāhā | bṛhaspatir brahmaṇo'dhipatiḥ sa māvatu svāhā | mitrah
satyānām adhipatiḥ sa māvatu svāhā | varuṇo'pām adhipatiḥ sa māvatu
svāhā | samudrah srotyānām adhipatiḥ sa māvatu svāhā | annaṇ
sāmṛjyānām adhipatiḥ tan māvatu svāhā | soma oṣadhīnām adhipatiḥ sa
māvatu svāhā | savitā prasavānām adhipatiḥ sa māvatu svāhā | rudrah
paśūnām adhipatiḥ sa māvatu svāhā | tvaṣṭā rūpāṇām adhipatiḥ sa māvatu
svāhā | viṣṇuḥ parvatānām adhipatiḥ sa māvatu svāhā | maruto gaṇānām
adhipatayas te māvantu svāhā | pitarah pitamahāḥ pare'vare tatās tatā-
mahā iha māvata | asmin brahmann asmin kṣatre'syām āśiṣy asyāṇ
purodhāyām asmin karman asyāṇ devahūtyāṇ svāhā ||

ṛtāśāḍ ṛtadhāmāgnir gandharvas tasyauśadhayo 'psarasa ūrjo nāma | sa
idaṇ brahma kṣatraṇ pātu tā idaṇ brahma kṣatraṇ pāntu tasmai svāhā |
tābhyah svāhā | saṇhito viśvasūmā sūryo gandharvas tasya maricayo'psarasa
āyuvō nāma | sa idaṇ brahma kṣatraṇ pātu tā idaṇ brahma kṣatraṇ pāntu
tasmai svāhā | tābhyah svāhā | suṣumnaḥ sūryaraśmīś candramā gandharvas
tasya nakṣatrāṇy apsaraso bekurayo nāma | sa idaṇ brahma kṣatraṇ pātu
tā idaṇ brahma kṣatraṇ pāntu tasmai svāhā | tābhyah svāhā | bhujuḥ
suparṇo yajño gandharvas tasya dakṣiṇā apsarasaḥ stavā nūma | sa idaṇ
brahma kṣatraṇ pātu tā idaṇ brahma kṣatraṇ pāntu tasmai svāhā | tābhyah
svāhā || prajāpatir viśvakarmā mano gandharvas tasyarksāmāny apsaraso
vahnayo nāma | sa idaṇ brahma kṣatraṇ pātu tā idaṇ brahma kṣatraṇ
•pāntu tasmai svāhā || tābhyah svāhā |

agnir etu prathamō devatānāṇ so'syai prajāṇ muñcatu mṛtyupāśāt |
tad ayaṇ rājā varuṇo'nu manyatām yatheyaṇ stri pautram aghaṇ na rodāt
svāhā || imāṇ agniś trāyatām gārhapatyah prajāṇ asyai nayatu dirgham
āyuh | aśūnyopasthā jīvātām astu mātā pautram ānandam abhi pra budhyatām
iyaṇ svāhā || mā te grhe niśi ghoṣa utthād anyatra tvad rudatyah saṇ
viśantu | mā tvaṇ vikeśy ura ā vadhiṣṭhā jīvanpatnī patiloke vi rāja paśyanti
prajāṇ sumanasyamānāṇ svāhā || 2 ||

stanaṇdhayas te putrān savitābhirakṣatu | ā vāsasaḥ paridhānād
bṛhaspatir viśvedevā abhi rakṣantu paścāt svāhā || aprajastām pautramṛtyuṇ
pāpmānam uta vāgham | śīrṣṇaḥ srajam ivonmucya dviṣṭdbhyah pratimuñ-
cāmi pāśaṇ svāhā || brāhmaṇaṇ devakṛtaṇ kalpamānaṇ tena hanye
niṣadaḥ piśācāt (—cān?) | kravyādo mṛtyur adharān pūtayāmi dirgham
āyus tava jīvantu putrān (—trāḥ?) svāhā ||

śaṇ no devir abhiṣṭaya āpo bhavantu pītaye | śaṇ yor abhi sravantu

naḥ || devasya tvā savituh prasave'vinor bāhubhyāṃ pūṣṇo hastābhyāṃ | hastena tastam grbhñāmi saubhagatvāya mayā patyā jaradaṣṭir yathāsat ||

bhago aryamā savitā purāṇdhis te tvā devā adur mahyaṃ patnīm | aghoracakṣur apatighny edhi śivā paśubhyaḥ sumanāḥ suvarcāḥ || yāṃ pūṣan śivatamām erayasva yasyām, bijāṃ manasyā vapanti | yā ūrū uśati visrayātai yasyām uśantaḥ prahareṇa śepham || somo'dadād gandharvāya gandharvo'gnaye'dadāt | paśūṇis ca mahyaṃ putrāṃs ca dadātv agnir alho tvā asāv aham || somaḥ prathamō vivide gandharvo vivida uttarāḥ | tṛtiyo agniḥ te patis turyo'haṃ manuṣyajāḥ || sarasvati predam ava subhage vājīnīvati | tāṃ tvā viśvasya bhūtasya pra gāyāmay agrataḥ || ā tiṣṭhemam aśmānam aśmeva tvaṃ sthīrā bhava | pra mṛṇihi durasyūn sahasva pṛtanāyataḥ || viśvā uta tvayā vayaṃ dhārā udanya iva | ati gāhemahi dviṣaḥ || 3 ||

imān lājān ā vapāmi samṛddhikaraṇān mama | mama tubhyaṃ ca saṃvananaṃ tad agnir anu manyatām || bhagena tvā saṃ srjāmi māsureṇa surām iva || iyaṃ nāry upabrūte agnau lājān āvapanti dirghāyur astu me patir edhantāṃ jñātayo mama svāhā || imaṃ me varuṇa śrudhi havam adyā ca mṛḍaya | tvām avasyur ā cake svāhā || tat tvā yāmi brahmaṇā vandamānas tad ā śāste yajamāno havirbhiḥ | aheḍamāno varuṇa bodhy uruśaṃsa mā na āyuh pra moṣiḥ svāhā ||

tvaṃ no agne varuṇasya vidvān devasya heḍo'va yāsisīṣṭhāḥ | yajīṣṭho vahnitamaḥ śośucāno viśvā dveṣāṃsi pra munugdhy asmat svāhā || sa tvaṃ no agne'vamo bhavoti nedīṣṭho asyā uśaso vyuṣṭau | ava yakṣva no varuṇaṃ rarāṇo vihi mṛdikaṃ suhavo na edhi svāhā || tvam agne ayāsy ayāsan manasā hitaḥ | ayāsan havyam ūlīṣe'yā no dhehi bheṣajaṃ svāhā || prajāpate na tvad etāny anyo viśvā jātāni pari tā babhūva | yatkāmīs te juhūmas tan no astu vayaṃ syāma patayo rayīnāṃ svāhā || yan ma ātmano mindābhūd agnis tat punar āhūr jātavedā vicarṣaṇiḥ svāhā || punar agniḥ cakṣur adāt punar indro brhaspatiḥ | punar me' aśvinā yuvaṃ cakṣur ā dhattam akṣyoḥ svāhā || anūjñātaṃ yad ājñataṃ yajñasya kriyate madhu | agne tad asya kalpaya tvaṃ hi vettha yathā-tathaṃ svāhā || puruṣasaṃmito yajño yajñāḥ puruṣasaṃmitaḥ | agne tad asya kalpaya tvaṃ hi vettha yathātathaṃ svāhā || yat pākatrā manasā dinadakṣā na yajñasya manvate martāsaḥ | agniḥ tad dhotā kratuvid vijānan yajīṣṭho devāṃ ṛtuśo yajāti svāhā ||

pāhi no agna enase svāhā | pāhi no viśvavedase svāhā | yajñāṃ pāhi vibhāvaso svāhā | sarvaṃ pāhi śatakrato svāhā | bhūr agnaye ca pṛthivyai ca mahate ca svāhā | bhuvo vāyave cāntarikṣāya ca mahate ca svāhā | suvar ādityāya ca dive ca mahate ca svāhā | bhūr bhuvaḥ svaś candramase ca nakṣatrebhyaś ca digbhyaś ca mahate ca svāhā | namo devebhyaḥ svadhā pitṛbhyo bhūr bhuvaḥ svar mahar om svāhā | om svāhā | bhūḥ svāhā | bhuvaḥ svāhā | svaḥ svāhā | bhūr bhuvaḥ svaḥ svāhā | yad asya kaamaṇo'ty arīricaṃ yad vā nyūnam ihākaram | agniḥ tat

svīṣṭakṛd vidvān sarvaṃ svīṣṭaṃ suhutaṃ karotu me | agnaye svīṣṭkṛte
suhutahute sarvahute sarvapṛayaścittāhutināṃ kāmānāṃ samardhayitre
svāhā ||

adite'nv amāṃsthāḥ | anumate'nv amāṃsthāḥ | deva savitaḥ prāsāvīḥ |
agne vratapate vrataṃ carīṣyāmi tac chakeyaṃ tan me rādhyatām |
vāyo vratapate vrataṃ carīṣyāmi tac chakeyaṃ tan me rādhyatām |
āditya vratapate vrataṃ carīṣyāmi tac chakeyaṃ tan me rādhyatām |
vratānāṃ vratapate vrataṃ carīṣyāmi tac chakeyaṃ tan me rādhyatām |
amūham asmi sā tvaṃ sā tvam asy amūham | ṛg aham asmi sā (ma)
tvaṃ dyaur ahaṃ pṛthivī tvam | mama hṛdaye hṛdayaṃ te astu | mama
citte cittam 'astu te | mama vācam ekamanāḥ śṛṇu | māṃ evānuvratā
sahacaryā mayā bhava | cākṛavākaṃ saṃivananaṃ yaṃ nadibhya
udāhṛtam | yad devagandharvo (—vaṃ) vittaḥ saṃivananaṃ tena
saṃivaninau svāḥ ||

ekam iṣe viṣṇus tvānv etu | dve ūrje viṣṇus tvānv etu | triṇi vrātaya
viṣṇus tvānv etu | catvāri māyobhavāya viṣṇus tvānv etu | pañca paśubhyo
viṣṇus tvānv etu | ṣaḍ rāyaspoṣāya viṣṇus tvānv etu | sapta saptabhyo
hotrābhyo viṣṇus tvānv etu | sakhāyau saptapadāb abhūva sakhyaṃ te
gameyaṃ sakhyāt te mā yoṣaṃ sakhyān me mā yoṣthāḥ || sapta ṛṣayah
prathamāṃ kṛttikānām arundhatīṃ dhruvatāṃ ye ha ninyuḥ | ṣaṭ
kṛttikā mukhyayogaṃ vahanṭīyaṃ asmākaṃ bhṛājatv aṣṭamī || dhruvaṃ
namasyāmi manasā dhruveṇa dhruvaṃ no sakhyaṃ dirghaṃ āyus ca
bhūyāt | adrugdhāv asmiṃś ca pare ca loka dhruvaṃ praviṣṭau syāma
(—va) śaraṇaṃ sukhārtau || śaṃ na edhi dvipade śaṃ catuṣpade | iha
gāvo ni śīdantv ihāśvā iha pūruṣāḥ | iho sahasradakṣiṇo adhi pūṣā
ni śīdatu || 4 ||

agne pṛayaścitte tvaṃ devānāṃ pṛayaścittir asi brāhmaṇas tvā
nāthakāma upa dhāvāmi yāsyai patighnī tanūs tām ito nāśayāmasi svāhā ||
vāyo pṛayaścitte tvaṃ devānāṃ pṛayaścittir asi (brāhmaṇas tvā nāthakāma
upa dhāvāmi) yāsyai putraghnī tanūs tām ito nāśayāmasi svāhā || āditya
pṛayaścitte tvaṃ devānāṃ pṛayaścittir asi brāhmaṇas tvā nāthakāma
up dhāvāmi yāsyai paśughnī tanūs tām ito nāśayāmasi svāhā || sarva
pṛayaścitte tvaṃ pṛayaścittir asi brāhmaṇas tvā nāthakāma upa dhāvāmi
yāsyai patighnī putraghnī paśughnī ninditā tanūs tām ito nāśayāmasi
svāhā ||

'agne vratapate vratam acāriṣam' ity ādi 'vratānāṃ vratapate
vratam acāriṣam' ityantam | āvābhyāṃ daṃpatibhyāṃ svasti bhavanto
bruvantu | yuvābhyāṃ daṃpatibhyāṃ svasti | taśīne (śīvena) tvābhi
mṛśāmi hastenāvidviṣāṇā | yathā na vidviṣemahi na hi ye ca kadācana ||
ṛṣabheṇa (—bho na?) skandāmi vyasya yoniṃ patireto gṛhāṇa | pumān stri
jāyatām garbho antaḥ || ā te yoniṃ garbha etu pumāṃsaṃ garbham ā
dhatsva | yaṃ tubhyaṃ śimivāsasi pumāṃs te putro nūri taṃ pumān anu
jāyatām | sa saṃ vardhatām garbho daśame māsi sūtave || 5 ||

anṛkṣarā ṛjavalḥ santu panthāḥ yukto vaha jātavedaḥ stanamdhyaṣ te
putrān imān lājān ā vapāmi agne prāyaścitte pañca ||

atha samāvṛtte bhāryām upa yaccheta | 'prajātantuṃ mā vyavacchetsiḥ'
iti guruśāsanāt sarvāṅginim manojñāṃ yavīyasīṃ brahmacāriṇīṃ kanyām
asagotrāṇi mātūr asaṇḍām anuktām agarhitāṃ nakṣatranadivṛkṣābhi-
dhānāsaṃyuktām |

atha dūtān pra hiṇoti 'anṛkṣarā ṛjava' iti | vadhūmantāṃ yācayati
'amuṣmai amukagotrāya amūm amukagotrāṇ dharmaprajārthaṃ vadhūṃ
dadātu' iti | 'tathe'ty ukte vadhūm | āpūryamānapakṣe puṇye nakṣatre
śobhanāny agārāṇi kalpayitvā baddhakaṭukaḥ kṛtamaṅgalasvastyaayanāḥ
padātir vadhūgrhaṇi gatvā grhitamadhuparkaḥ uddhananāyasaṃbhāra-
saṃbharaṇān kṛtvā lājān āsmānam ahataṃ vāsaś ca saṃbhṛtya brahma-
praveśanādy āparidhānāntāṃ karoti | etasmin kāle vadhūṃ baddhakau-
tukāṃ kṛtapuṇyāhinīṃ yajño pavitinīm ācāntām agner uttaraṇa pareṇa ca
gatvā dakṣiṇataḥ prācīm tiṣṭhantīṃ var'gner uttaraṇa pūrveṇa ca gatvā
purastāt pratyak tiṣṭhan sapavitreṇa pāṇinā vyāhṛtibhiḥ 'prajāpatiḥ
striyām' iti ṣaḍbhīr enāṃ dakṣiṇata udānmukhaḥ tiṣṭhan "amūm amuka-
gotrīm amuṣmai amukagotrāya tubhyaṃ prajāśahatvakarmabhyaḥ
prati pādāyāmi" iti vadhūmatādbhir dattāṃ prati grhṇāti stridhanaṃ ca |

'āpo hi śthā mayobhuva' iti tiṣṭbhiḥ, 'hiraṇyavarṇāḥ śucayaḥ pāvakā'
iti catasṭbhiḥ, 'pavamānaḥ suvarjana' ity etenānuvākena mārjayitvā
yathāprapannam apareṇūgnim upaveśyāthainām ahataṃ vāsaḥ paridhā
payati pūrvaṃ nidhāya 'yā akintann avayan' iti tiṣṭbhiḥ | 'paridaṃ vāsa'
ity etayā abhi mantrayate | athainām ācāntāṃ dakṣiṇataḥ prācīm upaveśya
tasyām anvārabdhāyāṃ gandhādīnāgnim alaṅkṛtya pari śiñcati 'adite'
nu manyasa' iti dakṣiṇataḥ prācīnam, 'anumate'nu manyasva' iti paścād
udicīnaṃ, 'sarasvate' nu manyasva' iti uttaraṭaḥ prācīnaṃ, 'deva savitaḥ
prasuva' iti sarvataḥ pradakṣiṇam pariṣicya ūrdhve samidhāv anūyājārthaṃ
cādadhāti | idhmād evoddhṛtya dakṣiṇaṃ paridhim agniṃ cāntareṇa
uttaraṃ paridhiṃ cāgniṃ cāntareṇa praṇītāpraṇayane'nūyājārthaṃ
cā dadhāti | 'ayaṃ ta idhmam (—maḥ), aktvābhyādadhāti | apa upaspr̥śya,
idhmasya mūlam upasaṃspr̥śya darvyā juhōti 'prajāpataye svāhā' ity
udañcam, 'indrāya svāhā' iti prāñcam āghūrāv āghārya | ājyabhāgau
juhōti 'agnaye svāhā' iti uttaraṭaḥ, 'somāya svāhā' iti dakṣiṇataḥ |
madhye vyāhṛtibhir hutvā 'yā tiraścī nipadyase'ham' iti. trayodaśāhutir
juhōti || 1 ||

athāṣṭau samṛddh homān juhōti 'iṣṭebhyaḥ svāhā' iti | atha jayān
juhōti 'cittāṃ ca cittīś ca' ity evaṃ | vā juhōti | nānāsruvāhutīḥ 'cittāya
svāhā' cittāyē svāhā' ity evaṃ | athābhyātānān juhōti 'agnir bhūtānām
adhipatiḥ sa māvatu svāhā' iti | atha prācīnāvītaṃ kṛtvādhi vadate 'pitarāḥ
pitāmahā' iti | upavīti bhūyo bhavati | sa evaṃ etān saptadaśābhyātānān
sādhivādān juhōti |

atha svāhākṛtāḥ ṣaḍ rāṣṭrabhṛto juhōti 'ṛtāśā ṛtadhāmā' iti | 'agnir
etu prathama' iti ṣaṭ pradhānāhutir juhōti | 'āṃ no devir abhiṣṭaya'

ity ubhau mārjayate | athāsya dakṣiṇena hastena dakṣiṇaḥ hastam sāṅguṣṭham grhṇāty abhiva lomāni 'devasya tvā' iti | athopotthāpayati 'bhago aryamā' ity etābhiḥ pañcabhiḥ | atrāsauśabdaprathamayā nāma grhṇiyāt | uttarenottarārdhaparidhisandhim aśmānam nidhāya dakṣiṇena pādēna vadhūm āsthāpayati 'ātiṣṭhemam aśmānam' iti | 'viśvā uta tvayā vayam' iti pradakṣiṇam agnim' parikrāmataḥ | athāsya añjalāv upastārya dvir lājān āvapati | triḥ pañcāvattinām | 'imān lājān āvapāmi' iti | abhighārya darvyā saṁsṛjati 'bhagena tvā saṁ sṛjāmi' iti | atha juhōti 'iyam nāri' iti || 2 ||

evam dvitīyam āsthāpya parītya juhōti | tathā, tṛtīyaṁ yathāyatanam upaveśya anūyājasamidham ādāya darvyā vāruṇyau cāgnivāruṇyau bheṣajavanaspatiṁ prājāpatyaṁ sauviṣṭakṛtaṁ ca hutvā purastāt sviṣṭakṛtaṁ prāyaścittaṁ juhōti 'yan ma ātmana' iti pañca | 'pāhi no agna enasa' iti caṣo' nuvākaḥ | atra mahāvyaḥṛtibhir hutvā 'bhūr agnaye ca pṛthivyai ca mahate ca svāhā' iti atraiva praṇavam juhuyād vyāḥṛtibhiḥ samastābhiḥ ca ||

atha madhyamaṁ paridhim aktvā dakṣiṇārdham ca apa upasprśya uttarārdham ca paristarāṇebhyo'rdham ardham ādāya darvyām agram anakti madhyaṁ ca ājyasthālyāḥ mūlam anakti | punar api darvyām agram madhyaṁ ca ājyasthālyāḥ mūlam anakti | punar api ājyasthālyāṁ mūlaṁ madhyaṁ cāgrāḥ ca darvyām | athaikāḥ tṛṇāḥ nidhāyāpa upasprśya śiṣṭam agnaḥ praharet | 'nātyagraṁ praharet yad atyagraṁ praharet' iti brāhmaṇam | trir udyatya tṛṇam apy anupraharet | aṅgulīm trir udyamya prāṇasthānam cakṣvādi saṁmiśya paridhīm ādāya madhyamaṁ prathamam praharet | yugapad dakṣiṇam uttaram ca | ūrdhve samidhau praharati | uttarārdham aṅgāreṣūpohati | saṁsṛāveṇābhi juhuyāt | atha pariśiṅcati | yathā purastāt 'anvamaṁsthāḥ prāsāvīḥ' iti mantrāntān saṁnamati |

• praṇītāpraṇayanam ādāyāgreṇāgnim pariḥṛtya dakṣiṇenāgnim cāpareṇāgnim cāsmāno deśe nidhāya yathāśakti dakṣiṇam brahmaṇe dattvā prāgādi pratidiṣaṁ tūṣṇīm mārjayate | kiṁcid avasicya hastena mārjayet | 'āpo hi ṣṭhā mayobhuva' iti tiṣṭbhiḥ, 'hiranyavarṇaḥ śucayaḥ pāvakā' iti catarṣbhiḥ, 'pavamānaḥ suvarjana' ity etenānūvākena 'kayā naś citra ā bhuva' iti tiṣṭbhiḥ, 'prājājatyaṁ pavitraṁ' iti dvābhyām | etasmin kāle brahmā 'yathāprapannam upaniṣkrāmaṇam' iti | prāyaścittādi ā brahmaṇa upaniṣkrāmaṇāt sarvadarvihomānām eṣa samānam | atra gurave varam dadāti |

atha devatām upatiṣṭhate 'agne vratapate vrataṁ carīṣyāmi' ity etaiḥ | 'amūham asmi' ity, athāsya dakṣiṇe karṇe japati | athāsya dakṣiṇena hastena dakṣiṇam aṁsam uparyupari avamṛśya hṛdayadeśam abhimṛśati 'māma hṛdaye hṛdayaṁ te astu' iti dvābhyām | athāpareṇāgnim idaṁ viṣṇukramāt prakramati 'ekam iṣe viṣṇus tvānṁv etu' iti | manāg dakṣiṇam

pūrvam pādam praharati | 'savyenānuniṣkrāmati | atraiva saptamam
padam vikramate | nāgnim ati pracyavate | 'sakhāyau saptapadāv
abhūva' iti saptame pade japati |

athāpareṇāgnim udaṇmukhas tiṣṭhan saptaṛṣiṇ upatiṣṭhate 'saptaṛṣayaḥ
prathamam kṛttikānām' iti | atha dhruvam upatiṣṭhate 'dhruvam nama-
syāmi' iti | muhūrtam upaviśya aupāsanāgnim āhavanīyākāre kuṇḍe
nidhāyātra sadasyā āśīrvādaṃ kurvanti | atha vrajaṃ prapadyate | athāsyā
dakṣiṇena hastena dakṣiṇam pūṇiṃ pariḡṛhya dakṣiṇam dvāreyim
abhimṛṣati 'śaṃ na edhi dvipade śaṃ catuspada' iti | evam uttarām |
agāraṃ praviśyānaḍuḥ carmaṇy uttare lomny upaviśati 'iha gāvo niṣīdantu'
iti | jñātisaṃbhāṣāv āsāte |

brahmācārīṇau alaṃkurvāṇau tryaḥam vrataṃ careyātām akṣāralavaṇam
aśamīdhānyam bhuñjānāv adhaḥśāyināv asaṃvartamānau saḥacaryātām |
sāyamprātār aupāsane juhōti vrīhibhir yavair vā | sāyam prathamam
agnim upasamādhāya paristīrya prakṣālya sthālīm niṣṭapya saṃmṛjya
ekamuṣṭiṃ vrīhiṃ opya paryagni kṛtvā gandhapuṣpair agnim alaṃkṛtya
'indrāyāgnaye yamāya nirṛtyai varuṇāya vāyave somāyēcānāyēti, prāgādi
pratidīśaṃ paścād ātmānam alaṃkṛtya apa upasṛjya sapavitrapāṇiḥ
'adite'numanyasva' iti pariṣicya samidham abhyādhāya prajvālayitvā
hastena vrīhiṃ juhuyād 'agnaye svāhā, prajāpataye svāhā,' iti sāyam,
'sūryāya svāhā, prajāpataye svāhā' iti prātaḥ | 'adite'nv amāniṣṭhāḥ' iti
pariṣicya 'kaṇīyas tasya pūrvam hutvottaraṃ bhūyo juhuyād' iti brāhma-
ṇam | evam aupāsane juhōti | athāparaṃ patnūṃ bhojayet | tasmān
nityo dhāryo'nugato manthyaḥ śrotriyaḡgārād vāhāryaḥ | prāyaścittam
juhōti 'ayās cāgner anabhiśastīś ca satyam iti tvam ayā asi | ayasā manasā
dhṛto' yasā havyam ūhiṣe'yā no dhehi bheṣajaṃ svāhā' iti |

tryahe paryapete niśy agnīpratiṣṭhāpanādi prasiddham dārvihomikam ā
rāṣṭrabhṛdbhyo vivāhaprakṛtiṃ nayel lājādisaṃbhārarajaṃ pratigraha-
mārjanavāsaḥparidhānavarjam evam eṣa sarveṣāṃ vivāhaprakṛtiṣu | ākālaṃ
prāyaścittam juhōti 'agne prāyaścitta' iti catarṣbhiḥ | varuṇyādi samānam |
vratavisargaḥ |

atha vrataṃ viśṛjate 'agne vratapate vrataṃ acāriṣam' ity etaiḥ | atha
puṇyāhaṃ vācayitvā 'āvābhyaṃ daṃpatibhyāṃ svasti bhavanto bruvantu'
iti | 'yuvābhyaṃ daṃpatibhyāṃ svasti' iti prativacānam | athāsyā
abhimṛṣati 'śivena tvābhimṛṣūmi' iti | pratisaṃviśati 'ṛṣabheṇa skandāmi'
iti ratyantam kṛtvā japet 'ā te yoniṃ garbha etu' iti tiṣṛbhiḥ | evam eva
māsi māsy ṛtuvelāyāṃ saṃtiṣṭhate bhāryopayamanam || 3 ||

atha samāvṛtte bhāryāṃ upayaccheta athāṣṭau samṛddhihomāñ juhōti
evam dvitīyam āsthāpya tṛiṇi |

“ity Agniveśyagṛhyasūtre prathamaprasne
ṣaṣṭho'dhyāyah ||

anṛkṣarā ṛjavaḥ santu panthāḥ
ApMB. 1.1.2; RV. X. 85.23;
AV. 14.1.34.

mayi grhṇāmy agre agnim TS.
5.7.9.1,2; MS. 1.6.1; 86.5; KS.
7.12; VS. 13.1; MG. 1.1.15.
The stanza is read in the Man-
trapāṭha but its application is
not shown in the Vivāhavidhi.

yo no agniḥ pitaro hrtsv antaḥ
TS. 5.7.9.1; MS. 1.6.1; 85.18;
KS. 7.12; AV. 12.2.23.

bhūr bhuvāḥ svaḥ TS. 1.6.2.2.
with suvar; our svar may be
noted.

prajāpatiḥ striyām yaśaḥ TB.
2.4.6.5.

modaḥ pramoda ānandaḥ TB.
2.4.6.5.

manasaś cittam ākūtim TB. 2.4.6.6.
yathāham asyā atrpaṃ striyai
pumān TB. 2.4.6.6.

dadānīty agnir vadati TB. 2.4.6.7.

tisraḥ { āpo hi śthā mayobhuvāḥ T.S.
4.1.5.1; MS. 2.7.5: 79.16;
KS. 16.4.

yo vaḥ śivatamo rasaḥ MS.
2.7.5: 79.18.

tasmā araṃ gamāma vaḥ
MS. 2.7.5: 80.1.

catasraḥ { hiraṇyavarṇāḥ śucayaḥ pāva-
kāḥ TS. 5.6.1.1; MS. 1.2.1:
9.12; TB. 2.8.9.3; ApMB.
1.2.1; AV. 1.33.1.

yāsāṃ rājā varuṇo yāti
madhye TS. 5.6.1.1; MS.
2.13.10: 151.11; RV. VII.
49.3; AV. 1.33.2.

yāsāṃ devā divi kṛṇvanti
bhakṣam TS. 5.6.1.1; AV.
1.33.3; MS. 2.13.1: 152.1;
ApMB. 1.2.1.

śivena mā cakṣuṣā paśyatāpaḥ

TS. 5.6.1.2; MS. 2.13.1:
152.5; AV. 1.33.4.

pavamānaḥ suvarjanaḥ TB.
1.4.8.1; MS. 3.11.10:
155.11; KS. 38.2.

punantu mā devajanāḥ TB.
1.4.8.1; MS. 3.11.10:
155.13; KS. 38.2.

pavamānaḥ punātu mā AV.
6.19.1d; MS. 3.11.10:
155.15.

ubhābhyām deva savitaḥ TB.
1.4.8.2; MS. 3.11.10:
155.17; 15 stanzas more in
this anuvāka in MS.

yā akṛntann avayan yā atanvata
SMB.1.1.5; PG. 1.4.13; APMB.
2.2.5; HG. 1.4.2. not found in
TS., TB., MS. or KS.

pari dhatta dhatta vāsasainām
SMB. 1.1.6; MG. 1.4.2; ApMB.
22.6; not found in TS., TB.,
MS. or KS.

jarāṃ gacchāsi pari dhatsva vāsaḥ
ApMB. 2.2.7; PG. 1.4.12; MG.
1.4.2; not found in TS., TB.,
MS., KS.

paridaṃ vāso adhi dhāḥ svastaye
ApMB. 2.2.8; MG. 1.4.3; AV.
2.13.3; not found in TS., TB.,
MS., KS.

indrāya namaḥ KSA. 11.1.
agnaye namaḥ KSA. 11.1.6;
MG. 2.12.3.

yamāya namaḥ GopālU. 4.2.
nowhere else.

nirṛtaye namaḥ GopālU. 4.2.
nowhere else.

varuṇāya namaḥ GopālU. 4.2.
nowhere else.

vāyave namaḥ KSA. 11.6;
GopālU. 4.2; nowhere else.

somāya namaḥ; nowhere.

anuvāka

Not cited in the vivāhavidhi

isānāya namaḥ GopāIU. 4.2.
nowhere else.

adhbhyo namaḥ; nowhere.

agnaye namaḥ KSA. 11.1.6.
Repeated.

ātmāne namaḥ; nowhere.

adite'nu manyasva TS. 2.3.1.2;
MS. 2.2.1: 15.6; MG. 1.2.8.

anumate'nu manyasva GG. 1.3.2;
KhG. 1.2.18; MG. 1.2.9; APG.
1.2.3; not found in TS., T.B.,
MS., KS.

sarasvate'nu manyasva KhG.
1.2.19; ApG. 1.2.3; HG. 1.2.9.

deva savitaḥ prasuva TS. 1.7.7.1;
4.1.1.2; MS. 1.11.1: 161.7; KS.
13.14 common in Gṛhyasūtras.

ayaṃ ta idhma ātmā jātavedaḥ AG.
1.10.12; HG. 1.2.11; not found
in TS., TB., MS., KS.

prajāpataye svāhā TS. 3.4.2.1;
TB. 3.1.4.2. common.

indrāya svāhā TS. 1.4.28.1; TB.
3.1.5.2; common.

agnaye svāhā TS. 1.8.13.3; TB.
3.1.4.1; common.

somāya svāhā TS. 7.1.14.1; TB.
3.1.4.3; common.

bhūḥ svāhā TB. 2.1.9.3; TA. 4.10.5;
bhuvāḥ svāhā MS. 4.9.12; 134.3;

ApMB. 1.10.10-13; does not occur
in TS., TB.

svaḥ svāhā MS. 4.9.12: 134.3;
ApMB. (with suvaḥ) 1.10.10-13;
does not occur in TS., TB.

bhūr bhuvāḥ svaḥ svāhā TB.
3.11.2.4; MS. 4.9.12: 134.4.

yā tiraścī nipadyase SMB. 1.5.6;
ApMB. 2.8.5; H.G. 1.2.18; SB.

14.9.3.3; not found in TS., TB.,
MS., KS.

yānūci nipadyase: nowhere.

yukto vaha jātavedaḥ purastāt MG.
1.2.18; nowhere else.

virūpākṣāya svāhā: nowhere.

dantāñjaye (correct text accord-
ingly; cp. virūpākṣo'si dantāñjih
GG. 4.5.6.8) svāhā: nowhere.

virūpākṣam ahaṃ yaje: nowhere.
pari bādha mā vi bāhiṣṭhāḥ:
nowhere.

sadasaspatim adbhutam ApMB.
1.9.8; RV. 1.18.6; SV. 1.171a;
VS. 32.13; HG. 1.8.16; not found
in TS., TB., MS., KS.

yāvanto devās tvayi jātavedaḥ SB.
14.9.3.2; BrhU. 6.3.2; not found
in TS., TB., MS., KS.

ākūtyai tvā kāmāya tvā samṛdhe
tvā TS. 3.4.2.1; TB. 2.5.3.2;
KS. 13.11, 12.

ākūtim asyāvase TB. 2.5.3.2.

ākūtiṃ devīṇi manasaḥ puro dadhe
TB. 2.5.3.2.

iṣṭebhyaḥ svāhā TB. 3.7.11.3.

vaṣaḍ aniṣṭebhyaḥ svāhā TB.
3.7.11.3; KS. 5.4; 32.4.

bheṣajāni durīṣṭyai svāhā TB.
3.7.11.3.

niṣkrtyai svāhā TB. 3.7.11.3; VS.
39.12.

daurādhyai svāhā TB. 3.7.11.3.

devībhyas tanūbhyaḥ svāhā: no-
where.

ṛddhyai svāhā APŚ. 3.11.2.

samṛddhyai svāhā APŚ. 3.11.2;
MG. 2.13.6.

cittaṃ ca cittiś cākūtaṃ ca TS.
3.4.4.1; MS. 7.4.14: 64.1;
ApMB. 1.10.9. jayas or cittaṃ
ca cittiś ca, etc. are not found in
Mantrapāṭha, but they are in-
cluded in vivāhavidhi.

cittāya svāhā ApS. 5.24.2; HG.
1.3.9. Nowhere else.

cittāye svāhā HG. 1.3.9.

ākūtāya svāhā MG. 1.11.15; MŚ.
1.5.6.20; nowhere else.

ākūtyai svāhā; nowhere in this form; TS. 3.4.2.1; KS. 13.11.12; TB. 2.5.3.2 read ākūtyai tvā kāmāya tvā samṛdhe tvā; MG. 1.10.11 reads ākūtyai tvā svāhā.

vijñātāya svāhā: nowhere.

vijñānāya svāhā: „

manase svāhā TS. 7.3.15.1; MS. 3.12.9; 163.8; VS. 22.23.

śakvaribhyaḥ svāhā: nowhere.

darsāya svāhā: nowhere.

pūrnamāsāya svāhā: nowhere.

bṛhate svāhā: nowhere.

rathamtarāya svāhā: 11.

prajāpatir jayān indrāya vṛṣṇe TS. 3.4.4.1; PG. 1.5.9.

agnir bhūtānām adhipatiḥ cp. under KAS. p. 62; TS. 3.4.5.1.

pitaraḥ pitāmahāḥ pare'vare tatās tatāmahā iha māvata TS. 3.4.5.1; PG. 1.5.10.

indro jyēṣṭhānām adhipatiḥ TS. 3.4.5.1.

yamaḥ prthivyā adhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

vāyur antarikṣasyādhipatiḥ TS. 3.4.5.1; AB. 5.24.8; PG. 1.5.10.

sūryo divo'dhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

candramā nakṣatrānām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; AB. 5.24.10.

bṛhaspatir brahmaṇo'dhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

mitraḥ satyānām adhipatiḥ TS. 1.8.10.2; KS. 15.5; MS. 2.6.6; 67.12.

varuṇo'pām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; AV. 5.24.4.

samudraḥ srotyānām adhi-

patiḥ TS. 3.4.5.1; PG. 1.5.10.

annaṃ sāmrajyānām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

soma oṣadhīnām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

savitā prasavānām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; AV. 5.24.1.

rudraḥ paśūnām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; VS. 9.39; KS. 15.5.

tvaṣṭā rūpānām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; cp. the first use of rūpa in the sense of created objects.

viṣṇuḥ parvatānām adhipatiḥ TS. 3.4.5.1.

maruto gaṇānām adhipatayaḥ TS. 3.4.5.1; PG. 1.5.10.

pitaraḥ pitāmahāḥ pare'vare tatās tatāmahā iha māvata TS. 3.4.5.1; PG. 1.5.10; cp. No. 2 above.

ṛtāsād ṛtadhāmāgnir gandharvaḥ TS. 3.4.7.1; MS. 2.122; 145.1; KS. 18.14; VS. 18.38.

saṃhito viśvasāmā sūryo gandharvaḥ TS. 3.4.7.1; MS. 2.12.2; 145.3; KS. 18.14; VS. 18.39; ŚB. 9.4.1.8.

suṣumnaḥ sūryaraśmiś candramā gandharvaḥ TS. 3.4.7.10; MS. 2.12.2; 145.4; KS. 18.14; VS. 18.40; ŚB. 9.4.1.9.

bhujyuḥ suparṇo yajño gandharvaḥ TS. 3.4.7.1; KS.

Abhyātānāḥ; pitaraḥ etc. is an intrusion.

Six Rāṣṭrabhṛts; for a different order cp. Intr. p. 62.

18.14; VS. 18.42; SB. 9.4.1.11.

prajāpatir viśvakarmā manc
gandharvaḥ TS. 3.4.7.1;
KS. 18.14; VS. 18.43; SB
9.4.1.12.

iṣiro viśvavyacā vāto gan-
dharvaḥ TS. 3.4.7.2; MS.
2.12.2: 145.5; KS. 18.14;
VS. 18.41; SB. 9.4.1.10.

agnir etu prathamō devatā-
nām: nowhere with etu;
with aitu cp. ApMB. 1.4.7;
PG. 1.5.11; HG. 1.19.7.
imām agnis trāyatām gārha-
patyaḥ SMB. 1.1.11; PG.
1.5.11; ApMB. 1.4.8; MG.
1.19.7.

mā te grhe niśi ghoṣa utthāt
SMB. 1.1.13; ApMB. 1.4.9;
MG. 1.19.7.

stanam dhayatas te putrān
savitābhi rakṣatu; this is
obviously defective; for the
beginning cp. HkGS. (Intr.
p. 83); dyaus te prṣṭhaṇ
rakṣatu vāyur ūrū aśvinau
ca stanam etc.; the text
with its numbering of stan-
zas may accordingly be
corrected. For dyaus te
etc., cp. SMB. 1.1.12;
ApMB. 1.4.10; MG. 1.19.7.
aprajastām pautramṛtyum
SMB. 1.1.14; ApMB.
1.4.11; MG. 1.19.7.

brāhmaṇam devakṛtam kal-
pamānam: nowhere; for
devakṛtam brāhmaṇam kal-
pamānam cp. HkGS. (Intr.
p. 83) which occurs only
therein.

RV. X. 9.4; AV. 1.6.1; SV. 1.33;
KS. 36.12.

devasya tvā savituḥ prasave MS.
2.6.3: 6.5.2; c + d are not
found in this form anywhere
else.

bhago aryamā savitā puramdhiḥ
SMB. 1.2.16; PG. 1.6.3; RV. x.
85.36; AV. 14.1; ApMB. 1.3.3;
HG. 1.20; MG. 1.10.15. For the
original order cp. RV. X.
85.36:—

grbhṇāmi te saubhagatvāya hās-
tam

māyā pātyā jarādaṣṭir yāthāsaḥ |
bhāgo aryamā savitā pūram-
dhir

māhyaṇ tvādur gārhapatyāya
devāḥ ||

The stanza has been broken up
here; a + b standing quite apart
from c + d.

aghoracakṣur apatighny edhi RV.
X. 85.44; AV. 14.2.17; SMB.
1.2.17; PG. 1.4.16; ApMB. 1.14;
HG. 1.202; MG. 1.10.6, our
Gṛhya combines: bhago aryamā
savitā puramdhiḥ te tvā devā
adur mahyaṇ patnīm | aghora-
cakṣur apatighny edhi śivā paśu-
bhyaḥ sumanāḥ suvarcāḥ ||

yām pūṣan śivatamām erayasva:
nowhere in this form; HkGS.
(Intr. p. 84) reads tām naḥ
pūṣaṇ chivatamām erayasva;
while RV. X. 85.37; AV. 14.2.38;
ApMB. 1.11.6. read: tām pūṣaṇ
chivatamām erayasva.

somo'dadād gandharvāya; HG.
1.2.2; for dadad cp. RV. X.
85.41; AV. 14.2.4; SMB. 1.1.7;
GG. 2.1.19; PG. 1.4.16; ApMB.
1.3.2; MG. 1.10.10; this makes

śam no devīr abhiṣṭaye TB. 1.2.1.1;

the intimacy between HkGS. and ĀgGS. quite clear.

somaḥ prathamō vivide RV. X. 85.40; PG. 1.4.16; HG. 1.20.2; ApMB. 1.3.1.

sarasvati predam ava PG. 1.7.2; ApMB. 1.3.5; HG. 1.20.1; MG. 1.10.15.

ā tiṣṭhemam aśmānam ApMB. 1.5.1; MG. 1.4.1. Readings occur elsewhere with etam aśmānam; chy aśmānam; imam aśmānam and ā rohemam aśmānam.

viśvā uta tvayā vayam RV. II. 7.3; HG. 1.20.5.

imān lājān ā vapāmi PG. 1.6.2; HG. 1.20.3.

bhagena tvā saṃ sṛjāmi: nowhere in this form; mark only A and B are given; c + d are missing.

īyaṃ nāry upabrūte AV. 14.2.63; SMB. 1.2.2; GG. 2.2.6; PG. 1.6.2; ApMB. 1.5.2; HG. 1.20.4; MG. 1.11.2.

imaṃ me varuṇa śrudhī RV. I. 25.19; SV. II. 935; VS. 21.1; TS. 2.1.11.6. common.

tat tvā yāmi brahmaṇā vandamānaḥ RV. I. 24.11; VS. 18.49; TS. 2.1.11; common.

tvam no agne varuṇasya vīdvān RV. IV. 1.4; VS. 21.3; TS. 2.5.12.3; MS. 4.10.4; 153.12; KS. 34.19; common.

sa tvam no agne'vamo bhavoti RV. IV. 1.5; VS. 21.4; TS. 2.5, 12.3; common.

tvam agne ayāsi TB. 2.4.1.9; TA. 2.3.1; HG. 1.3.6; ApMB. 1.4.1.

prajāpate na tvad etāny anyāḥ RV. X. 121.10; (MS. 4.14.1: nahi tvā tāny anyāḥ; KS. 15.8 nahi tvā anya etāḥ); TB. 1.7.8.7; common

yan ma ātmano mindābhūt TS. 3.2.5.4; HG. 1.26.9.

punar agniś cakṣur adāt TS. 3.2.5.4; HG. 1.26.9.

anājñātāṃ yad ājñātam TB. 3.7.11.5; nowhere else.

puruṣasaṃmito yajñāḥ TB. 3.7.11.5; APŚ. 3.12.1.

yat pākatrā manasā dinadakṣāḥ RV. X. 2.5; KB. 26.6; TB. 3.7.11.5; separate in the text—kṣa na.

pāhi no agna enase TA. 10.5.1; nowhere else.

pāhi no. viśvavedase svāhā TA. 10.5.1.

yajñāṃ pāhi vibhāvaso svāhā TA. 10.5.1.

sarvaṃ pāhi śatakrato svāhā TA. 10.5.1.

bhūr agnaye ca pṛthivyai ca mahate ca svāhā TA. 10.4.1.

bhuvo vāyave cāntariṣyāya ca mahate ca svāhā TA. 10.4.1.

suvar ādityāya ca dive ca mahate ca svāhā TA. 10.4.1.

bhūr bhuvaḥ svas candramase . . . svāhā TA. 10.4.1.

namo devebhyāḥ svadhā pitṛbhyāḥ VS. 2.7; TS. 1.34.2; common.

bhūr bhuvaḥ svar mahar om TA. 10.4.1.

om svāhā TA. 10.61.1; ApMB. 1.10.10-12.

bhūḥ svāhā TA. 4.10.5; ApMB. 1.10.10-13; common.

bhuvaḥ svāhā ApMB. 1.10.10-13; common.

svaḥ svāhā ApMB. 1.10.10-13; common.

bhūr bhuvaḥ svaḥ svāhā TB. 3.11.2.4; MS. 4.9.12; 34.4; KB. 6.12; SB. 14.9.3.7, 13.

yad asya karmaṇo'ty arīricam MG.

1.3.7; AG. 1.10.23; APG. 1.2.7;
adite'nv amamsthāḥ ApG. 1.2.8;
adite'nu manyasva; common.
anumate'nv amamsthāḥ; nowhere;
anumate'nu manyasva in GG.
1.3.2; HG. 1.2.9; ApG. 1.2.3.
sarasvate'nv amamsthāḥ; nowhere;
for sarasvate'nu manyasva cp.
KhG. 1.2.19; ApG. 1.2.3; MG.
1.2.9.
deva savitaḥ prāsāvīḥ APG. 1.2.8;
deva savitaḥ prasuva is common.

Not recorded in the Mantrapāṭha; but these are mentioned in the vivāhavidhi.

tisraḥ	<p>āpo hi śthā mayobhavaḥ; cp. above. yo vaḥ śivatamo rasaḥ cp. above. tasmā araṃ gamāma vaḥ; cp. above.</p>
catasraḥ	<p>hiraṇyavarṇāḥ śucayaḥ pāvakāḥ; cp. above. yāsāṃ rājā varuṇo yāti madhye; cp. above. yāsāṃ devā divi kṛṇvanti bhakṣam; cp. above. śivena mā cakṣuṣā paśya- tāpaḥ; cp. above.</p>
anuvāka	<p>pavamānaḥ suvarjanaḥ; cp. above. punantu mā devajanaḥ; cp. above. pavamānaḥ punātu mā; cp. above. ubhābhyāṃ deva savitaḥ; cp. above.</p>
tisraḥ	<p>kayā naś citra ābhuvat RV. IV. 31.1; AV. 20.124.1; SV. I. 169; VS. 27.39; TS. 4.2.11.2; common. kas tvā satyo madānām RV. IV. 31.2; AV. 20.124.2; SV. II. 33; VS. 27.40; not found in TS.</p>

abhiḥ ṣu ṇaḥ sakhinām
RV. IV. 31.3; AV.
20.124.3; SV. 2.34; VS.
27.41; TA. 4.42.3.
prājāpatyaṃ pavitraṃ
RVKh. IX. 67.4; TB.
1.4.8.6.
indraḥ punītī saha mā
punātu RVKh. 9.67.5;
not recorded in Concord-
ance.

agne vratapate vrataṃ cariṣyāmi
TS. 1.5.10.3; VS. 1.5; MS.
4.9.24; 137.8; TB. 3.7.4.7; TA.
4.41.3.
vāyo vratapate vrataṃ cariṣāmi
MS. 4.9.24; 137.9; SMB. 1.6.10.
āditya vratapate vrataṃ cariṣyāmi
TB. 3.7.4.7; TA. 4.41.4, MG.
1.7.8.
vratānāṃ vratapate vrataṃ cariṣ-
yāmi TB. 3.7.4.7; TA. 4.41.4;
MS. 4.9.24; 137.12; SMB. 1.6.13.
amūham asmi sā tvam TB. 3.7.1.9;
ApMB. 1.3.14; HG. 1.20.2; for
amo'ham asmi sā tvam cp.
AV. 14.2.71; KS. 35.18; AB.
8.27.4; ŚB. 14.9.4.19; AG. 1.7.6;
ŚG. 1.13.4; KauśG. 79.10; PG.
1.6.3; MG. 1.10.15.
mama hṛdaye hṛdayaṃ te astu
MG. 1.5.11; nowhere else.
cākravākaṃ samvnananam HG.
1.24.6; MG. 1.14.12.
ekam iṣe viṣṇus tvānv etu: cp.
under BGS.
dve ūrje viṣṇus—
triṇi vrataīya viṣṇus—
catvāri māyobhavāya viṣṇus—
cp. under BGS.
pañca paśubhyo viṣṇus—
ṣaḍ rāyaspoṣāya viṣṇus—
sapta saptabhyo hotrābhyah—
cp. under BGS.

sakhāyau saptapadāv abhūva; cp.
under BGS.

saptarṣayaḥ prathamām kṛttikā-
nām; with saptar—only here;
for saptarṣayaḥ etc. cp. ApMB.
1.9.7; HG. 1.22.14.

dhruvaṃ namasyāmi manasā dhru-
veṇa: nowhere.

śaṃ na edhi dvipade TS. 2.3.14.5;
TB. 3.1.1.3; ApMB. 1.11.5; HG.
1.20.2.

iha gāvo ni śīdantu PG. 1.8.10;
HG. 1.22.9.

indrāyāgnaye yamāya nir-
ṛtyai varuṇāya vāyave
somāyesānāya—cp. above;
here these are not cited in
the Mantrapāṭha.

adite'nu manyasva: cp.
above.

agnaye svāhā TS. 1.8.13.3;
common.

prajāpataye svāhā TS. 3.4.2.1;
common.

sūryāya svāhā TS. 1.8.13.3;
common.

adite'nv amāṃsthāḥ: cp.
above.

ayās cāgner anabhiśastis ca:
nowhere in this form; for

ayās cāgne'sy anabhiśastis
ca cp. MS. 1.4.3: 51.10;
KS. 5.4; Kauś 5.13; ApMB.
1.5.18; HG. 1.26.13 read—
śastis ca.

agne prāyaścitte tvaṃ devānām
prāyaścittir asi SMB. 1.4.1; PG.
1.11.2; ApMB. 1.10.3; HG.
1.24.1.

vāyo prāyaścitte SMB. 1.4.2; PG.
1.11.2; ApMB. 1.10.4; HG.
1.24.1.

āditya prāyaścitte ApMB. 1.10.5;
HG. 1.24.1.

sarva prāyaścitte; not recorded in
Concordance.

agne vratapate vratam acāriṣam
TS. 1.6.6.3; VS. 2.28; MS.
4.1.26; 138.5.

vāyo vratapate vratam acāriṣam
MS. 4.9.26: 138.6, nowhere else.

sūrya vratapate vratam acāriṣam
MS. 4.9.26: 138.7.

vratānām vratapate vratam acāri-
ṣam MS. 4.9.26: 138.8.

śivena tvābhi mṛśāmi: nowhere.

ṛṣabhe (-bho?) ṇa skandāmī:
nowhere.

ā te yonīḥ garbha etu pumāṃsam,
AV. 3.23.2; ŚG. 1.19.6.

Not mentioned by the Mantrapāṭha.

Now, what stands out clear from a scrutiny of the Āgñiveśyagṛhya is its collection of the mantras used in the marriage ceremony. It forms the fifth adhyāya of the first Praśna and is placed just before the Vivāha-vidhi. It is designed on the model of the Mantrapāṭha for the Āpastambīyas and the Mantra-Brāhmaṇa for the Gobhīliyas, who quote the beginnings of the mantras, taking it for granted that the text of the Brāhmaṇa is known to the priest by heart. But while the Mantrapāṭha and the Mantra-Brāhmaṇa are independent collections meant for the entire Āpastamba and Gobhīla, our Mantrapāṭha forms part of the Gṛhyasūtra; and is strictly restricted to the marriage ceremony, the rest of the work being a mixture of mantras and vidhis.

* Evidently this collection is an after-thought designed to facilitate the performance of the marriage ceremony, the one pivot of the Gṛhya ritual

and ultimately the one ceremony that evoked equal enthusiasm from the priest and the laity. That this collection is not done with due care may be shown by the numerous discrepancies between the Mantrapāṭha and the Vivāha-vidhi, while it can also indicate some tampering with the Vivāha-vidhi if the collection be taken as a true record of the mantras originally recited at the marriage ceremony.

Āgniveśya uses 211 mantras or mantra-portions in the marriage ceremony : this may indicate its late origin, that is ensured by its reference to Bodhāyana, Āpastamba, Satyāśāḍha and Hiranyakeśin as personages worthy of worship. The passage (II.6.3:p. 97) reads:—

Bodhāyanam tarpayāmi | Āpastambam tarpayāmi | Sūtrakāram tarpayāmi | Satyāśāḍham tarpayāmi | Hiranyakeśinam tarpayāmi | Vyāsam tarpayāmi ||

Cp. also III. 6.2:150:—

Śrutavatā tu vaktavyam evāsamnidhāne'piti matam Bodhāyanasya kalpe ||

Its reference to Kauśītaki (III.6.4:153) and Kāṭhaka (III.8.3:165) may also be noted.

In this analysis of the mantras used by Āgniveśya in the marriage ceremony, I have hinted at the wrong grouping of the mantras, besides its numerous defective readings that show that the author or authors of this Gṛhya recited these mantras in the same way as many a Roman Catholic listened to Latin prayers and many a Jew said and listened to Hebrew prayers without any knowledge of the language. On page 41 of this Introduction I put down the Gṛhya-sūtras belonging to the Black Yajurveda as under:—

Maitrāyaṇī	1	Mānava-Gṛhya
Samhitā	2	Vārāha-Gṛhya
Kāṭhaka	3	Kāṭhaka-Gṛhya
Samhitā	4	Laugākṣi-Gṛhya
	5	Baudhāyana-Gṛhya
Taittirīya	6	Āpastamba-Gṛhya
Samhitā	7	Bhāradvāja-Gṛhya
	8	Hiranyakeśi-Gṛhya
	9	Āgniveśya-Gṛhya

Our analysis of the marriage ceremony occurring in these Gṛhyasūtras confirms this order ; this is now made certain by the order adopted by Āgniveśya for the worship of some of these sūtrakāras.

Looking at the quality of the performance of the various Gṛhyasūtras I should not give them any great credit ; they seem to have been compiled

in a hurry during a period of confusion and conflict ; and by no means much earlier than the beginning of the Christian era ; for to such an authoritative Gṛhyasūtra as the Kauṣītaka decidedly is, the author of the Mahābhārata has become an ancient ācārya as is clear from:—

atha prācināvītī dakṣiṇāṃ diśam anvikṣamāṇaḥ | Sumantu-Jaimini-
Vaiśaṃpāyana-Pailasūtra-bhāṣya-Mahābhārata-Dharmācāryāḥ || 2 : 5 : 90.

The foregoing scrutiny of the Gṛhyasūtras makes it clear that the extant Gṛhyasūtras are not very far removed from one another in their contents and age. No Gṛhyasūtra can be shown to have drawn solely from its own Saṃhitā. Some of them draw more from a Saṃhitā other than their own ; so much so that in an appreciably large number of cases some sūtras adopt the reading of particular mantras which is different from that occurring in their own respective Saṃhitās, but agrees with that found in other Saṃhitās ; and all this, when viewed in its proper perspective makes me incline to think that the extant Gṛhyasūtras draw from a floating mass of material, more or less common, which is not available to us now ; and the gradual loss of which set our sūtrakāras to compile their respective works as best as they could.

The Vaikhānasa-Gṛhya gives the marriage ceremony as follows:—

athātaḥ pānigrahaṇam | aṣṭau vivāhā bhavanti brāhma daivaḥ prajā-
patya ārṣa āsuro gāndharvo rākṣasaḥ paśāca iti | yad abhirūpaṃ vṛtta-
vayaḥsaṃpannam āhūyārhayitvā kanyālaṃkṛtā dāsyate sa brāhma iti
giyate | yad ṛtvijo yajñasyātmāno'laṃkṛtya kanyāṃ pratipādanyati sa
daivaḥ | yugapad dharmānuvartinau syātām iti vācānumānyāgnikūryaṃ
svayaṃ kṛtvā yat kanyāṃ arhayitvā dadyāt sa prajāpatyo bhavati | yad
gomithunenaikena dvābhyāṃ vā kanyāṃ dadāti tam ārṣam ācakṣate | yat
kanyāṃ ābharaṇam āropya śaktyā bandhubhyo dhanaṃ dattvāharate tam
āsuram āmananti | kāmāyogo yad ubhayoḥ sa gāndharvaḥ | prasahya yat
kanyāharaṇaṃ sa rākṣasaḥ | suptāṃ pramattāṃ vā rahasi yad gachati sa
paśāco bhavati | eteṣāṃ prathame catvāras toyapradānapūrvakāḥ śastā
brāhmaṇasya netare jaghanyaḥ | yasmāt trīṇ pūrvāṇs trīṇ aparāṇ ārṣjātaḥ
ṣaṭ pūrvāṇ ṣaḍ aparāṇ prajāpatyenoḍhāyā jātaḥ sapta pūrvāṇ saptaparaṇ
daivisuto daśa pūrvāṇ daśāparāṇ ātmānaṃ caikaviṃśatikāṃ brāhmiputraḥ
pāvayad iti || Praśna III. 1.

mātur asapiṇḍam pitur asamānaṣigotrajātāṃ lakṣaṇasaṃpannāṃ
nagnikāṃ kanyāṃ varayitvā pañcāheṣu kulasya pariśuddhyai sapinḍaiḥ
śrotriyaḥ saha bhūtaṃ bhuñjita | yasmāt sa pūto bhavati | vijñāyate |
kanikradādinā kanyāgrhaṇaṃ gatvā pra su gmanteti tām īkṣitvā bhṛātṛghnīm
iti tayekṣyamāṇo guruṇāgnimukhe kṛte kanyāprado varagotranāma śarmā-
ṇaṃ tathaitām asya sahadharmacāriṇī bhavati | brāhme vivāhe dharmā-
prajāsaṃpattyarthaṃ yajñāpattyarthaṃ brahmadevaṣipitṛtṛptyarthaṃ

prajāśahatvakarmabhyo dadāmiṭy udakena tāṃ dadyāt | tāṃ prajāpatiḥ striyāṃ ity udakena harate | vastragandhābharanādīni sambhṛtya kanikradādīnā kanyāgrhaṃ saha bāndhavair gatvā teja āyuh śriyaṃ iti vastrādīnālambkṛtya prajāpatiḥ somam iti tathābharanam āropyādaditety eke || 2 ||

tataḥ saha snātāyā vadhvā navavastrālakārāyāḥ puṇyāhānte pāṇiṇi grhītva sumāṅgalir iyaṃ vadhūr ity agnisālām āgatyā prāṇmukham āsayitvā tasyai sūddhāmbaraveśaḥ kūrcam dadāti | tataḥ paristīryāgnir aitu imām agnis trāyatām mā te grhe dyas te prṣṭham aprajastām devakṛtam iti pañca vāruṇāntaṃ pradhānāṃ juhuyāt | agner aparasyām āstīrṇesu darbheṣv aśmānam ātiṣṭheti vadhvāḥ pādānguṣṭhena dakṣiṇena sparśayati pratyāṇmukha iti pāṇigrahaṇaṃ sarasvatītī visargam aghoracakṣur ity āsanaṃ ca kṛtvemān lājān ity abhigrahīryeyaṃ nārīti tasyā lājāñjalīnā juhoty udāyuṣety uttiṣṭhati | pratyāṇmukha iti vadhūmukheḥṣaṇaṃ sarasvatītī pāṇigrahaṇam aghoracakṣur ity visargam imān lājān iti lājapūraṇam iyaṃ nārīti homam udāyuṣety agnipraṇāmaṃ kuryād ity eke || 3 ||

viśvā uta tvayety agniṃ pradakṣiṇaṃ kṛtvātīgāhemahi dviṣa ity āsitvā tridhaivaṃ lājahomaṃ juhuyāt | tato mūlahomānte'gniṃ patighnyantaṃ yaśoghnyantaṃ candraṃ putraghnyantaṃ hutvā vyāhṛtiḥ | prāsāvīr ity antaiś caturbhiḥ pravāhaṇaṃ kṛtvā punaḥ prastīrya sviṣṭakkṛṇ mindāhuti vicchinnaṃ rddhisaptasamidvyāhṛtiś ca juhuyāt | agner aparasyām āstīryodagagrān sapta barhiso vadhvā saha dakṣiṇena pādenaikam iṣe viṣṇur iti dve ūrja iti trīṇi vratāyēti catvārīti pañca paśubhya iti ṣaḍ rāyaspoṣāyēti sapta saptabhya iti tān paryāyēnākramya gatvā sakheti nivarteta | mama hṛdaya iti tasyā hṛdayadeśam abhimṛṣati | prokṣaṇaiḥ prokṣya puṇyāhaṃ svasti-ghoṣeṇārundhatīndrānyaditīḥ śrīr iveti vadhvā manuḥ prajāpatiḥ puruṣottamo mahendra iveti varasya ca catvāri stomāny āropayeyur iti pāṇigrahaṇaṃ dhruvadarśanāntam ity eke | tataḥ prabhṛti gārhashtyaṃ dharmam anutiṣṭhatīti vijñāyate || 4 ||

atha caturthīvāsaḥ | vaivāhikam agniṃ vadhvā sahādāya sampravāhārayanv ity vadhūṃ samaṃ vadhvety agniṃ samśāsti dakṣiṇaṃ pādama gre'tihara dēhalīm mādhiṣṭhā ity āvasathe praviśya prācyām ardeha samādadhīta | agner aparasyām ānaḍuham carma lohitaṃ kṣṇājinaṃ vā prācinagrivam uttaralomāstīrṇāti | tatra prāṇmukham uḍāṇmukhaṃ vā vadhūm upaveśya patir iha gāvāḥ prajāyadhvam iti paścān niṣidetājyotiṣāṃ darśanād vācaṇyamāv anyatarānupetāv āsātām | udite nakṣatre prācīm udicīṃ vā devīḥ ṣaḍ urvīr iti diśam upasthāya mā hāsmahi prajāyēti candraṃ saptarṣaya iti saptarṣiṇ kṛttikā nakṣatrāṇy aruṇadhatīm ca dhruvakṣītir iti dhruvaṃ ca dr̥ṣṭvopatiṣṭheyātām manojñaṃ tayā saha sambhāṣya | athāgneyaḥ sthālīpākāḥ | prajā sthālīm iti sthālīm abhimṛśyāgnaye juṣṭam nirvapāmīti sthālīyāṃ taṇḍulān nirvāpya vācaspataye pavasveti vadhvā caruṃ śrapayati | abhigrahīryodag udvāsyā paristīryāgnim upasamādhāya havyavāham iti sviṣṭakṛtā yajeta | hutaśeṣaṇa śrotriyaṃ brāhmaṇaṃ tarpayitvā tasmā ṛṣabhaṃ datvānṛṇo bhavātīti vijñāyate || 5 ||

ata ūrdhvaṇi parvaṇi sthālīpākena yajeta | nityaṇ yavair vṛihibhir vā hastena sūryāya svāhā prajāpataye svāheti prātarāhuti agnaye svāhā prajāpataye svāheti sāyamāhuti jūhuyāt | agnyantarasaṇisarge' nūgate vā patnī kṛcchraṇi carati | śrotiyāgāraṇ mathitvā vāgnim ādāya punar aupāsanam ādadhītodakyaśucyādisaṇisarge ca vidhānaṇ yajñaprāyaścitte vakṣyāmo viyoge pakṣasyopāvaroheti samidhaṇ yāvāt kṛṣṇaṇi tāvat taptvā samāropya gachet | aharaḥas tāṇi prajvālya hutvā athānyaṇi samidhaṇi nidadhāti || 6 ||

pacane vāvasathye caruṇ abhighārya vaiśvadevaṇ yathāheti maṇḍalaṇ pradakṣiṇaṇ upalipyā parimṛjyāgnaye svāhā somāya svāhety uttaradakṣiṇayor madhye vyāhṛtīr viśvebhyo devebhyāḥ svāhā dhanvantaraye svāhā kuhvai svāhānumatyai svāhā prajāpataye svāhā dyāvāpṛthivībhyāṇ svāhā vyāhṛtīr imā me agna iti caruṇi sedhmaṇ juhuyād agnihotrāya svāhā vaiśvadevayajñāya svāhā brahmayajñāya svāhā devayajñāya svāhā bhutayajñāya svāhā manuṣyayajñāya svāhā pitṛyajñāya svadhā namaḥ svāhā pañcamahāyajñāya svāhā vyāhṛtīḥ sviṣṭakṛdvyāhṛtīḥ | atha gṛhadevatābhyo yathādisaṇi baliḥaraṇaṇi brahmaṇe namo brahmapuruṣebhyo namo vāstoṣpataye nama iti gṛhamadhye | indrāya nama indrapuruṣebhyo namo yamāya namo yamapuruṣebhyo namaḥ somāya namaḥ somapuruṣebhyo namo'gnaye namo nirṛtaye namo vāyave nama īśānāya nama iti | sarvaṇi dakṣiṇe pitṛbhyo jñātivargapatnyantebhyāḥ | kṛtopavīti yāvanto'nnārthinas tāvadbhyo nirvapāmīti nirupyākāśe viśvebhyo devebhyo namo divācarebhyo namo bhūtebhyo namo naktapicarebhyo nama iti | ucchīrṣake śrīyā iti | pādato bhadrakālyā iti | pratidvāraṇ pūrvāntam uttarāntaṇ vā bhuvāṇgayor marudbhyā iti | culyāḥ pakṣayor agnaya ity udadhānyām adbhyā iti | peṣaṇyor ubhayor dṛṣṭā ity ulūkhalamusalayor vanaspatībhyā iti | sūrpa oṣadhībhyā iti | vāstupṛṣṭhe śunāṇ ca patitānaṇi ca śvapacāṇi pāparogīṇāṇi | vayasāṇi ca krimiṇāṇi ca bhūmāv annaṇi vāpāmy aham iti balīṣeṣaṇi nirvapati | pūrvavat pravāhaṇaṇi kṛtvā bhūtiḥ smeti bhasmālipyāpo hi stheti prokṣya yat te agne tejas tenety agnim ud vayam ity ādityam copatiṣṭheta | nityaṇ sāyaṇiprātaḥ patnī vā puṣṭikāmā baliṇi hared | vaiśvadevakāle prāptam atithiṇi śaktyā tarpayed vaiśvānaro hy eṣa bhavati || 7 ||

tad evaṇi trirātraṇi haviṣyāśīnau brahmacāriṇau dhautavastravratācāriṇau syātām | tato'parasyāṇi rātrau caturthyām alaṇkṛtyāgnim upasamādhyaṇ nava prāyaścittāni juhuyād agne vāyavādityāditya vāyavagno'gno vāyavāditya vyāhṛtīr bhūr bhagam iti caturbhir vadhūmūrdhny ājyena juhuyāt | agniṇi pradakṣiṇaṇi kṛtvā prācyām udicyāṇ vā tām upaveśyābhis tvā pañcāśākeneti yonim abhimṛṣya saṇ nā mapa ity upagachet | imam anuvvśatety āliṅgaṇaṇi | madhu he madhu idam iti maithunaṇi kurvīta | suprajāstvāyety upagamaṇaṇi saṇ nau mana ity āliṅganam imāṇ anuvrateti vadhūmukheḥkṣaṇaṇi ity re eke || 8 ||

atha trirātram ṛtau malavadvāsāḥ snānāñjanādīni varjayet | ekabhaktā

Rddhayaḥ cp. AgGS. 1.5.2; Vaikh. 1.19.

iṣṭebhyaḥ svāhā TB. 3.7.
11.3; cp. AgGS. 1.5.2.27;
vaṣaḍ aniṣṭebhyaḥ svāhā
TB. 3.7.11.3, AgGS.
1.5.2:27. KS. 5.4.
reads:—svāhā svāheṣṭi-
bhyo vaṣaḍ aniṣṭebhyo
bhiṣajau sviṣṭyai svāhā
niṣkṛtīr duriṣṭyai svāhā
devebhyas tanūbhyaḥ
svāhā ||
bheṣajam duriṣṭyai svāhā
cp. above.
niṣkṛtyai svāhā cp. above.
daurādhyai svāhā „
devībhyas tanūbhyaḥ
svāhā „
ṛddhyai svāhā „
samṛddhyai svāhā „

sapta samidhah.

Vicchinam cp. Vaikh. 1.19.

yat pramattah; not traced;
repeated at Vaikh. 1.19.
mano jyotir juṣatām
ājyasya TS. 1.5.3.2; MS.
1.7.1:109.4; KS. 34.19;
ayāś cāgne'sy anabhiśastis
ca MS. 1.4.3:51.10; KS.
5.4; ApMB. 1.5.18; HG.
1.26.13.
yad asmin yajñe'ntar
agāma ApS. 3.11.2; un-
certain.
svasti no' mimītām aśvinā
bhagaḥ RV. V.51.11;
MG. 2.15.6;
yata indra bhayāmahe
RV. VIII. 61.13; AV.
19.15.1; SV. 1.274; TB.
3.7.11.4; TA. 10.1.9; ŚG.
1.4.2.

vyāhṛtayah.

edho'sy edhiṣimahi svāhā bail-
vam Vaikh. 1.19; TS. 1.4.
45.3; MS. 1.3.39:46.11;
KS. 4.13; ApMB. 2.6.3;
MG. 1.1.16.

samid asi tejo'si tejo mayi
dhehi svāhā pālāsam VS.
20.23; 38.25 read: edho'sy
edhiṣimahi samid asi tejo'si
tejo mayi dhehi |

yamasya dhīmahi mṛtyor me
pāhi svāhā naiyagrodham
VaikhG. 1.19; nowhere
sūryasya dhīmahi cakṣur me
pāhi svāhā āśvattham
Vaikh. 1.19; nowhere else.
somasya dhīmahi cittam me
pāhi svāhā audumbaram
Vaikh. 1.19;

vāyor dhīmahi prāṇan me
pāhi svāhā śamim Vaikh.
1.19;

brahmano dhīmahi buddhiṃ
me pāhi svāhā khādiram
Vaikh. 1.19; nowhere else.

om bhūh svāhā common.
om bhuvaḥ svāhā „
om suvaḥ svāhā „
om bhūr bhuvaḥ suvaḥ svāhā.

ekam iṣe viṣṇus tvānvetu cp. AgGS.
dve ūrje „
trīṇi vratāya „
catvāri „
pañca paśubhyaḥ „
saḍ rāyaśpoṣāya „
sapta saptabhyaḥ „

sakhā saptapadī bhava AG. 1.7.19;
ŚG. 1.14.6; SMB. 1.2.13; ApMB.
1.3.14; MG. 11.18. etc.

mama hrdaye hrdayaṇi te astu HG.
1.5.11; nowhere else.

arundhatīndrāṇy aditih śrīr iva—
nowhere.

manuḥ prajāpatiḥ puruṣottamo
mahendra iva—not traced.

saiṇ pravāhārayantu—laukika?

samanīṇ vadhvā—laukika?

dakṣiṇaṇ pādama agre'tihara—
laukika?

iha gāvaḥ prajāyadhvam ApMB.

1.9.1; SMB. 1.3.12; GG. 2.4.6;

KS. 35.3. does not occur in TS.,
TB., TA. or MS.

devīḥ ṣaḍ urvīr uru naḥ kṛṇota RV.

X.128.5; TS. 4.7.14.2; ApMB.
2.9.6.

mā hāsmahi prajāyā mā tanūbhīḥ

RV. X.128.5; ApMB. 1.29.6;

HG. 1.22.12.

saptarṣayaḥ prathamāṇ kṛttikānām

ApMB. 1.9.7; HG. 1.22.14; not
in TS., TB., TA.

dhruvakṣitir dhruvayoniḥ ApMB.

1.9.6; HG. 1.22. 14.

prajā sthālīm—nowhere.

agnaye juṣṭaṇ nirvapāmi cp.

devasya tvā savitūḥ TS. 1.1.4.2;

HkGS. 1.7:p. 42.

vācaspataye pavasva TS. 1.4.2.1;

VS. 7.1; MS. 1.3.4:31.7; KS. 4.1.

*havyavāham ajaraṇ purupriyam

TB. 2.6.16.2; cp. also havya-

vāhaṇ purupriyam TS. 4.3.13.8c.

sūryāya svāhā TS. 1.8.13.3.

common.

prajāpataye svāhā

..

agnaye svāhā—

..

somāya svāhā—

..

viśvebhyo devebhyah svāhā VS.

22.28; TB. 3.1.5.5; TAA. 10.67.1;

PG. 1.12.3; MG. 1.7.18.

dhanvantarayay svāhā—cp. dhanvan-

tarayay namaḥ MG. 3.12.3.19.

kuhvai svāhā—nowhere; cp. how-

ever kuhvai trayo'ruṇaitāḥ TS.
5.6.18.1.

anumatyai svāhā TB. 3.12.2.2-8.

prajāpataye svāhā—common.

dyāvāpṛthivībhyāṇ svāhā ApMB.
2.6.10; common.

imā me agna iṣṭakā dhenavaḥ

santu TS. 4.4.11.3, 4; MS. 2.8.

14:118.14, 16; KS. 17.10.

agnihotrāya svāhā—nowhere.

vaiśvadevayajñāya svāhā—no-
where.

brahmayajñāya svāhā—nowhere.

devayajñāya svāhā ..

bhūtayajñāya svāhā ..

manuṣyayajñāya svāhā— ..

pitṛyajñāya svadhā— ..

namaḥ svāhā— ..

pañca mahāyajñāya svāhā— ..

bhūr bhuvaḥ svaḥ—common.

yad asya karmaṇo'ty ariricam. cp.
above.

brahmaṇe namaḥ KS. 26.12.

brahmapuruṣebhyo namaḥ MG.
2.12.16.

vāstospataye namaḥ—untraced.

indrāya namaḥ KSA. 11.1.

indrapuruṣebhyo namaḥ MG. 2.12.
12.

yamāya namaḥ GopālU. 2.

yamapuruṣebhyo namaḥ MG. 2.12.
13.

varuṇāya namaḥ GopālU. 2.

varuṇapuruṣebhyo namaḥ MG.
2.12.14.

somāya namaḥ MG. 2.12.3; GG.
4.7.11; KhG. 2.1.17.

somapuruṣebhyo namaḥ MG. 2.12.
15.

agnaye namaḥ—common.

nirṛtaye namaḥ—GopālU. 2.

vāyave namaḥ KSA. 11.6; GopālU.
2.

īśānāya namaḥ GopālU. 2.
yāvanto'nnārthinaḥ tāvadbhyo nir-
vapāmi—nowhere.

viśvebhyo devebhyo namaḥ KSA.

11.4.

divācarebhyo namaḥ MG. 2.12.18.

bhūtebhyo namaḥ TAA. 10.67.2;

MahānU. 19.2.

naktamcarebhyo namaḥ SG. 2.14.

16.

śrīyā mā pari pātaya ?

bhadrakālyai (namaḥ) SG. 2.14.14.

marudbhyo namaḥ KSA. 11.3.

agnaye namaḥ—common.

adbhyo namaḥ cp. ĀgGS. 1.5:

p. 26.

dr̥ṣade namaḥ—not traced.

vanaspatibhoyo namaḥ MG. 2.12.6.

ośadhībhyo namaḥ SG. 2.14.12.

śunām ca patitānām ca—not
found.

bhūtiḥ sma—not traced.

āpo his ṣṭhā mayobhuvah—cp.

ĀgGS.

yat te agne tejas tenāham tejasvi

bhūyāsam TS. 3.5.3.2; AG.

1.21.4.

ud vayan tamahas pari RV. 1.

50.10; common.

nava prāyaścittāni.	{	agne prāyaścitte	
		cp. KGS. 28.4.	
		vāyo prāyaścitte	"
		āditya prāyaścitte	"
		āditya prāyaścite	"
		vāyo prāyaścitte	"
		agne prāyaścitte	"
		agne prāyaścitte	"
		vāyo prāyaścitte	"
		āditya prāyaścitte	"
		om bhūḥ.	
		om bhuvah.	
		om svah.	

bhagam dhiyam vājyantaḥ
puraṁdhim MS. 4.14.6:224.2; TB.
2.8.6.3; RV. II.38.10.

ābhiḥ tvā pañcaśakkena—not
found; but cp. śivena tva pañ-
caśakkena hastenāvidviśāvatā |
sāhasreṇa yaśasvinābhi mṛśāmi
suprajāstvāya BhGS. 1.20:20.

saṁ nau manaḥ: nowhere; cp.
however saṁ nāmnaḥ saṁ
hṛdayāni HG. 1.25.1; saṁ te
manasā manaḥ BhGS. 1.20:21.

imām anuvratā—not found; but
cp. anuvratā rohiṇi rohitasya etc.
AV. 13.1.22a.

madhu he madhv idam madhu
HG. 1.24.6.

suprajāstvāya tvā gr̥hṇāmi TS.
1.6.1.3.

yan me garbhādibhiḥ prokṣya	{	yan me garbhe vasataḥ	
		pāpam ugram RVKh. IX	
		67.7.	
		mātāpitror yan na kṛtam	
		vaco me RVKh. IX.67.8.	
		goghnāt taskaratvāt RVKh.	
		9.67.9.	
		brahmavadhāt surāpānāt	
		RVKh. 9.67.10.	
		bālagnnān mātṛpitṛvadhāt	
		RVKh. IX.67.11.	
		krayavikrayād yonidoṣāt	
		RVKh. IX.67.12.	
		duryaṣtam duradhītam RVKh.	
		IX.67.13.	
		amantram annam yat kiṁcit	
		RVKh. IX.67.14.	
		ṛtasya yonayo'mṛtasya dhāma	
RVKh. IX.67.15.			
pāvamāniḥ svastyayanīḥ			
RVKh. IX.67.16.			
pāvamāniḥ piṭṛn devān			
IX.67.17.			

{	pāvamānaṃ paraṃ brahma	viṣṇur yoniṃ kalpayatu RV. X.
	RVKh. IX.67.18.	184.1; AV. 5.25.5; ŚG. 1.22.12,
	pāvamānaṃ paraṃ brahma	SMB. 1.4.6; ApMB. 1.12.1; MG.
	RVKh. IX.67.19.	1.25.1; HG. 2.18.2.

The Vaikhānasa-Gr̥hya uses about 160 mantras or mantra—portions in the marriage ceremony; out of these 128 are not found in the TS., though some of them occur in other Saṃhitās, Brāhmaṇas or Gr̥hyasūtras. It cites virtually all the mantras by *pratīka*; and this suggests that just as the Āpastambas had their own separate Mantrapāṭha and the Gobhiliyas their own distinct Sāma-Brāhmaṇa similarly the Vaikhānasas also had their separate Mantra collection meant for recital at the various Gr̥hya ceremonies.

Its injunction that a Brahmin should marry a girl of 8 years is significant;¹ and if this custom of child marriage came into vogue in a late period of Indian history, a late date is ensured for the compilation of our Gr̥hya; and this is confirmed by its reference to the fully developed Nārāyaṇa cult for which cp. III.13.44 (= Āgnicēśya II.5.7):—

... agneḥ pūrvasyāṃ darbhāsaneṣu keśavaṃ nārāyaṇaṃ mādharmaṃ
govindaṃ viṣṇuṃ madhusūdanaṃ trivikramaṃ vāmanaṃ śrīdharaṃ
bṛhīkeśaṃ padmanābhaṃ dāmodaram iti nāmaḥ devaṃ viṣṇuṃ āhūya
... |

And yet the Vaikhānasa contains portions that may be anterior to their counterparts even in the AśGS. cp.:—

Vaikh. 9.1.36

AśGS. 1.4.21-32.

athātaḥ pānigrahaṇam | aṣṭau vivāhā alaṅkṛtya kanyāṃ uda-
bhavanti brāmo daivaḥ prajāpatya āṛṣa kapūrvāṃ dadyād eṣa
āsuro gāndharvo rākṣasaḥ paśāca iti | yad brāhmo vivāhaḥ | tasyāṃ
abhirūpaṃ vṛttavayaḥsaṃpannam āhū jāto dvādaśāvarān dvādaśa
yārhayitvā kanyālaṅkṛtā dāsyate sa parān punātity ubhayataḥ |
brāhmaḥ iti gīyate | yad ṛtvijo yajñasyāt- ṛtvje vitate karmaṇi dad-
mano'laṅkṛtya kanyāṃ pratipādayanti sa yād alaṅkṛtya sa daivaḥ |
daivaḥ | yugapad dharmānuvartinau daśāvarān daśa parān
syātām iti vācānumānyāgnikāryaṃ svayaṃ punātity ubhayataḥ |
kṛtvā yat kanyāṃ arhayitvā dadyāt sa saha dharmāṃ caratam iti prajā-
prajāpatyo bhavati | yad gomithunenaikena patyaḥ | aṣṭāvarān aṣṭa
dvābhyāṃ vā kanyāṃ dadāti tam āṛṣam parān punātity ubhayataḥ |
ācakṣate | yat kanyāṃ ābharaṇam āropya gomithunaṃ dattvopaya-
śaktyā bandhubhyo dhanam dattvārhaṭe cheta sa āṛṣaḥ | sapṭāvarān
tam āsuram āmananti | kāmayogo yad sapṭa parān punātity
ubhayoḥ sa gāndharvaḥ | prasahya yat ubhayataḥ | mithaḥ sama-
kanyāharaṇaṃ sa rākṣasaḥ | suptāṃ pra-

¹ cp. Vaikh 6.12: 97 Sec also 6.13: 97.

mattāṃ vā rahasi yad gachati sa paśāco
bhavātīti eteṣāṃ prathame catvāras toya-
pradānapūrvakāḥ śastā brāhmaṇasya netare
jaghanyā yasmāt trīṇ pūrvāṃs trīṇ aparāṇ
āṣṭijātaḥ ṣaṭ pūrvāṇ ṣaḍ aparāṇ prājā-
patyenodhāyā jātaḥ sapta pūrvāṇ saptā-
parāṇ daivisuto daśa pūrvāṇ daśāparāṇ
ātmānaṃ caikaviṃśatikāṃ brāhmīputraḥ
pāvayed iti || 3 ||

yaṇi kṛtvopayacheta sa
gāndharvaḥ | dhenunopato-
ṣyopayacheta sa āsuraḥ |
suptānāṃ pramattānāṃ
vāpaharet sa paśācaḥ |
hatvā bhittvā ca śrīṣaṇi
rudatīṃ rudadbhyo haret
sa rākṣasaḥ.

A definite improvement on the Vaikhānasa is unmistakable in the ĀśGS. from the point of view of the sūtra style. In case it is not admitted that the two sūtras derive from the same common source, the Vaikhānasa repeating the original in its original or loose form and the ĀśGS. effecting an improvement upon it ; even in the first alternative the compilation of old and new readings in one treatise should suggest that the extant Gṛhyasūtras draw from a floating mass of the Gṛhya literature ; and it is therefore hazardous to dogmatise about the age of any of these ; even the proportionate number of mantras used by each in the marriage ceremony may serve merely as an indication of their age—for there may have been other mantras too that were used by a given Gṛhyasūtra in the marriage ceremony, but not recorded as is so often hinted by Devapāla in his commentary on Laugākṣi-Gṛhya and by Haradatta on ApGS. 1.2.15:43:—

“mantrarahitāḥ kriyā āvṛta ity ucyante | yathā nāgabaliṃ yakṣabalir
indrāṇīmaha iti | yasmin janapade grāme kule vā yā āvṛtaḥ prasiddhās tās
tathaiṣa vyavasthitā yathā pratiyeraṇ na sarvatraivaṇi ity arthaḥ | āvṛtaḥ
kriyā vaivāhikyāḥ aviśeṣāt samantrakā amantrakāś ca | tāḥ sarvā āstri-
bhyāḥ sarvavarṇebhyāḥ sakāśād avagamyā pratiyeraṇ vivotdhāraḥ | tatra
samantrakā gṛhapūjāṅkurāropaṇapratīsarabandhādya ācārasiddhāḥ | aman-
trakā nāgabaliyakṣabalindrāṇīgaurīpūjādayaḥ | tās ca yathājanapadaṃ
yathāvarṇaṃ yathākulaṃ yathāśtri yathāpuṃsaṃ yathākālāṃ vyavasthitā
eva na tu sarvāḥ sarvatra samuccitāḥ” ||

This is confirmed by ĀśGS. 1.5.1.2:—

atha khalūccāvacā janapadadharmā grāmadharmāś ca
tān vivāhe pratiyāt | yat tu samānaṃ tad vakṣyāmaḥ ||

It is only common that has been expressly laid down by Āśvalāyana the details are to be understood from lokācāra, that differs from place to place.

The occurrence of a proper name in a particular Gṛhyasūtra does not help in this respect. cp. Bodhyāyana II.9.6:—

“atha dakṣiṇataḥ prācīnāvītino vaiśampāyanāya phaliṅgave tittiraye
ukhāyokhyāya ātreyaṃ padakārāya kauṇḍinyāya vṛttikārāya kāṇvāya
bodhāyanāya pravacanakārāyāpastambāya sūtrakārāya satyāśādhāya hir-

anyakeśāya vājasaneyāya yājñavalkyāya bharadvājyāgniveśyācāryebhyaḥ.

The name of Bodhāyana in his own Ṛghyasūtra is telling, while his reference to Āgniveśya may suggest that Āgniveśya is anterior to Bodhāyana. But such a conclusion is negatived by Āgniveśya-Ṛghya II.6.3:97:—

. bodhāyanam tarpayāmi | āpastambam tarpayāmi | sūtrakāram tarpayāmi | satyāśādham tarpayāmi | hiranyakeśinam tarpayāmi | vyāsam tarpayāmi | . . .

This injunction of doing homage to Bodhāyana by Āgniveśya would suggest that Bodhāyana was anterior to Āgniveśya.

Bodhāyana's reference to Bharadvāja has been cited above. Bharadvāja refers to Bodhāyana in BhGS. III.11:77:—

. . . vaiśampāyanāya phaliṅgave tittiraye ukhāyātreyāya padakārāya kauṇḍinyāya vṛttikārāya kaṇvāya bodhāyanāya bharadvājāya sūtrakārāya āpastambāya sarvebhyaḥ sūtrakārebhya ācāryebhya ṛṣibhyo vānaprasthebhyaḥ

Laugākṣi-Ṛghya does not mention such a list, but Devapāla cites, in the propitiation ceremony, the two lists given by Bodhāyana (Laugākṣi, Vol. I, p. 61 ff.) and Āśvalāyana (p. 63 ff.) and makes their recital imperative on the followers of the Laugākṣi-Ṛghya.

Similarly Āśvalāyana mentions Kauṣītaka and Mahākauṣītaka in III. 44:—

Sumantu-jaimini-vaiśampāyanapailasūtrabhāṣyamahābhārata-d h a r m ā-cāryā jānanti-bāhavi-gārgya-gautama-śākalya-bābhavya-māṇḍavya-māṇḍūkeyā gargī vācakanvī vaḍavā prāthitheyī sulabhā maitreyī kaholaṇi kauṣītakaṇi mahākauṣītakaṇi paiṅgyaṇi mahāpaiṅgyaṇi suyajñam śāṅkhyāyanam aitareyaṇi mahaitareyaṇi śākalam bāṣkalam sujātavaktram audavāhim mahaudavāhim saujāmiṇi śaunakam āśvalāyanaṇi ye cānye ācāryās te sarve tṛpyantu.

The Kauṣītaka-Ṛghya, however, omits Āśvalāyana from its list given in II. 5:—

Sumantu-jaiminivaiśampāyanapailasūtrabhāṣyamahābhāratadharmācāryāḥ | jānantibāhavigārgyagautamaśākalyabābhavyamāṇḍavyamāṇḍūkeyāḥ | suyajñāśāṅkhāyanajātukarnyāḥ | paiṅgāśāmbavyaitareyāḥ | gārgī vācakanvī | vaḍavā prāthitheyī | sulabhā maitreyī | kaholaṇi kauṣītakaṇi || mahākauṣītakaṇi | suyajñam | śāṅkhāyanam | aitareyam | mahaitareyam | paiṅgyam | mahāpaiṅgyam | śāmbavakam | mahāśāmbavakam | vāṣkalam | śākalam | gārgyam | mahājapatram | sujātavaktram | audavāhim | saujāmiṇi || bābhavyaṇi somaśarmāṇam | pāñcālam vedamitram | ācāryaṇi śaunakam | ye cānye ācāryā te cāpi tṛpyantu ||

But to conclude from this that Kauṣītaka is anterior to Āśvalāyana may be unsafe for the simple reason that Kauṣītaka uses a far larger number of mantras in the marriage ceremony than does Āśvalāyana for which cp. Intr. pp. 33-34.

Āśvalāyana's list is repeated by Śāṅkhāyana with slight modifications in IV.10=788:—

Sumautuḥ | jaimini-vaśiṣṭhāyana-paila-sūtrabhāṣya-gārgya-babhrū-bābh-ravya-maṇḍu-māṇḍavyā gārgi | vācakanvi | vaḍavā | prāthitheyī | sulabhā | maitreyī | kaholaṃ | kauṣītakim | mahākauṣītakim | suyajñam | śāṅkhāyana- | āśvalāyanam | aitareyam | mahaitareyam | bhāradvājaṃ | jātū-māṇḍūkeyam | mahādamantram | audavāhim | mahaudavāhim | sauyāmim | śaunakim | śākapūṇim | gautamim | ye cānye ācāryās te sarve tṛpyantu |

Āśvalāyana's mention in this list should place Śāṅkhāyana later than the former ; this is confirmed by Śāṅkhāyana's use of a far larger number of mantras in the marriage ceremony than found in the Āśvalāyana, for which cp. this Intr. pp. 33-34.

That these lists contain names of the ācāryas propounding the particular Saṃhitā to which a particulār Gṛhyasūtra belongs is shown by the Jaiminiya-Gṛhya that cites the ācāryas belonging to the Sāmaveda alone, Cp. JaimG. I.14:—

pūrvābhiḥ ṣaḍbhiḥ pūrvaṃ tarpayed ācāryam ācāryāṃś ca jaiminiḥ talavakāraṃ sātyamugraṃ rāṇyāniḥ durvāsasaḥ ca bhāgurim gauruṇḍim gaurgulviḥ bhagavantaḥ aupamanyavaḥ kārāḍiḥ sāvarṇiḥ gārgyavārṣa-gaṇyaḥ daivantyam ity etāṃś trayodaśa . . . |

The omission of Bodhāyana, Bharadvāja, Vaikhānasa and other ācāryas propounding the Yājuṣa ritual does not warrant the conclusion that Jaiminiya Gṛhya is prior to these ; it may on the contrary be posterior to some of them ; for it says:—

tatrādhvaryavaḥ kacid adhiyate-madhyamaṃ piṇḍaṃ patnī prāśnīyāt prajākāmasya (II.3).

May be that the Jaiminiya-Gṛhya is quoting here from some Yājuṣa Gṛhya in its original form—and I have shown that the present Gṛhyasūtras essentially differ from their original form ; but the quotation, as it is, is not traced in any Yājuṣa Gṛhya except in:—

(a) Bodhāyana's Gṛhyaśeṣasūtra (V.6) which reads:—

aṭha madhyamapiṇḍaṃ patnyai prayachati-viraṃ me datta pitarau iti |

(b) Vaikhānasa Gṛhya IV.6:—

apāṃ tvausādhinām iti madhyamaṃ piṇḍaṃ datvādhatta pitarau iti patnīḥ prāśayet eṣā pumāṇīsaṃ janayati |

The readings materially differ from the quotation, but these are the nearest approach to it ; and if the Jaiminiya has such late works in mind it cannot be assigned to an early age ; and thus the question of the chronology of the Gṛhyasūtras still remains as obscure as ever.

Substantially the same in form and contents the Gṛhyasūtras have devised crude methods of variation one from another. This becomes clear from a scrutiny of the KGS. and Laugākṣi in:—

KGS. 54.6-18.

dharmādharmayor dvāre mrtyave
 ca | 6.
 udadhāne varuṇasya |
 viṣṇava ity ulūkhale |
 marudbhya iti dṛṣadi |
 upari śaraṇe vaiśravaṇāya rājñe
 bhūtebhyaś ceti |
 indrāyendrapuruṣebhya iti pūr-
 vārdhe.
 yamāya yamapuruṣebhya iti dakṣi-
 nārdhe.
 varuṇāya varuṇpuruṣebhya iti paś-
 cārdhe |
 somāya somapuruṣebhya ity utta-
 rārdhe |
 brahmaṇe brahmapuruṣebhya iti
 madhye |
 ūrdhvam ākāśāya |
 sthaṇḍile divācarebhyo bhūtebhya
 iti divā |
 naktanīcarebhyo bhūtebhya iti
 naktam ||

Laugākṣi-Gr̥hya 54.8-20.

dharmādharmayor dvāre || 8
 mrtyave codadhāne ||
 varuṇāya viṣṇava ity ulūkhale ||
 marudbhya iti dṛṣadi ||
 upari śaraṇe vaiśravaṇāya rājñe
 bhūtebhyaś ceti ||
 indrāya nama indrapuruṣebhyo
 nama iti pūrvārdhe ||
 yamāya namo yamapuruṣebhyo
 nama iti dakṣiṇārdhe ||
 varuṇāya namo varuṇapuruṣebhyo
 nama iti paścārdhe ||
 somāya namaḥ somapuruṣebhyo
 nama iti uttarārdhe ||
 brahmaṇe namaḥ brahmapuruṣe-
 bhyo nama iti madhye ||
 ūrdhvam ākāśāya ||
 sthaṇḍile divācarebhyo bhūtebhya
 iti divā ||
 naktanīcarebhyo bhūtebhya iti
 naktam || 20

The difference in the construction of the sūtras is obvious and arbitrary ; but what is pertinent is the introduction of 'namaḥ' by Laugākṣi in sūtras 13-17, while it is still missing in sūtras 8, 9, 10, 11, 12 and then in 19 and 20 ; doubtless the word 'namaḥ' has crept in the text from the margin.

॥ कौथुमगृह्यम् ॥

श्रोरस्तु

॥ कौथुमगृह्यमारभ्यते ॥

अथातः प्रायश्चित्तानि । अथातः क्रमाणां वक्ष्ये^१ गृहस्थो वा ब्रह्मचारी वा^२ गृहस्थो गृह्याग्नौ^३ ब्रह्मचारी लौकिकाग्नौ^४ गृहस्थेष्वितिचरणेन^५ परिचरणे वा^६ ब्रह्मचर्यविच्छिन्ने^७ लौकिकेऽग्नौ प्रातराहुतिपूर्वकं नैमित्तिकं कार्यम् । पुनराधाने वर्जयेत्^८ सायमुपक्रम्य तात्कालिकप्रायश्चित्तापत्तौ चेत्ताभ्यां तत्र कार्यम् । पौर्णम्याहुत्यामतीतं चेत्ताभ्यां तत्तत्कुर्युः^९ पर्वणा चेत्संकल्प्य कार्यम्^{१०} तदभावे सद्यः कुर्याद्^{११} अपरेण दशं त्वे^{१२} प्रायश्चित्तिः^१ त्रिरात्रं पञ्चरात्रं वा दशरात्रं^२ ताः प्रायश्चित्तपूर्वयज्ञं^३ यजेते^४ तावुभौ पर्वौ^५ संकल्प्य तीतौ तांमिष्टौ तद्वत्^६ तत्र यदि लोपं वा तं^७ मामासादतीतं वा पुनराधानं कुर्युः । प्रायश्चित्ताद्यं प्राजापत्यं वा^८ तदूर्ध्वं विशेषश्च गृह्याग्नौ गृह्याग्निं यदि स्पर्शेत्तत्र^९ त^{१०} मेको वा कार्यो^{११} मन्त्राणां तावुभौ ब्रूयात्तत्रौ

१ कर्मणां

२ अतिचरणे (न)

३ ब्रह्मचर्ये विच्छिन्ने

४ पौर्णमास्याद्-

५ इ^१ एषा

६ बाधशरात्रात् (=बा+आद्-)

७ प्रायश्चित्तपूर्वं यज्ञं

८ पर्वणि

९ यजेताम् (for तीतौताम्)

१० तत् (=तत्) मासाद्

११ स्थूये or पर्व ?

१२ तन्प्राप्त्य^१ ए-

तत्समिधौ संयुक्तं गृह्णन् नवरोहणं ततः कर्म प्राणायामं
 कुर्युः । तूष्णीं परिबिन्द्य मन्त्रेणाभ्यर्च्योद्धृत्यामनर्थं स्तरस्
 तावुभौ द्वौ समिधमाधाय भषत्कर्मा मन्त्रं ब्रूयात् । अत्र
 उपस्तूष्णीं कार्यं पत्नी वा इति समानं समारोपणं कुर्युः
 कर्तव्या इति वैतदु भवति स्वयं स्वयं प्रायश्चित्तौ तत ऊर्ध्वं विशेषं
 ख्याद् अन्याप्रो स्वयममसद्भावि तथापि यज्ञिबन्धनवरोहणं कुर्या
 आदिसमारोपणं प्रज्ञातस्तदमन्त्रिमुत्सृज्य भूर्भुवः स्वरिति ब्रूयां ।
 तूष्णीं तिष्ठन् न गच्छेत् तदग्निपत्यं त प्राग्नौ कर्मभष्टा
 स्वगृह्णाग्नौ स्वयं स्वयं प्रायश्चित्तिर् अत ऊर्ध्वं विशेषं ख्याद्
 आज्यतन्त्रैरनारोपणं चेत्समारोपणं प्रज्ञातः पुनरारभ्य
 प्रातराहुत्यादि प्रपदान्तपर्यन्तं यत्किञ्चित्कर्म यदि लोपं ख्यात्
 प्रातराहुतिश्चेत्प्रायश्चित्तमित्येके न्यूनकर्मादि पुनराहुतिः
 प्रधानादूर्ध्वं प्रायश्चित्तिर् अत ऊर्ध्वं विशेषश्चरुतन्त्रेण ततो
 व्याख्यातो प्रागुदक्प्रवणे देशे तत्र स्थंडिलमुपलि यात् ॥१॥

अथातः प्राङ्मुखो भूत्वोदगग्रेषु दर्भेषु ओमित्युच्चैरुपविश्य
 गृह्णाग्नौ निरीक्षमाणोल्लेखनं ततः कारयेत् । तत्प्रातराहुतिं

- 1 समिधा.....भवरोहणम् ।
- 2 अनर्थः स्तरः
- 3 द्वे समिधाम्
- 4 पुनः जपः ?
- 5 Presumably the Mantra to be cited is missing ; cp. इति .
- 6 May be omitted.
- 7 विशेषः ?
- 8 अस्मद्भावि (?) तथा च (चेत् ?) यज्ञान्तेऽवरोहणं कुर्यात् ? स्वयममुष्मै भाषितेऽथ च ?

- 9 Delete इ reading तमग्निम्.
- 10 ब्रूयात् तूष्णीं तिष्ठन्
- 11 तदग्निपत्यन्तं ?
- 12 कर्मभष्टः स्व—
- 13 विशेषः
- 14 —कर्मादौ
- 15 व्याख्यातः ?
- 16 निरीक्षमाणः Samdhi irregular.

हृत्वा वेदविद्ब्राह्मणं लभेत्^१ तदलामे खादिरन्यायः^२ छत्रमुत्तरांसं चेति खादिरं न्या इत्येके^३ ब्राह्मणं प्रार्थयेत् । ब्राह्मणं भूर्भुवः स्वः बृहस्पतिर्ब्रह्माहं मानुष इति ब्रूयात्^४ आचार्यो द्वे दर्भाय^५ दद्यात्^६ ब्राह्मणो निरस्तः परावसुरिति दक्षिणास्तृणं^७ निरस्यासनार्थं प्रागयान्दर्भानास्तीर्या^८ वसोः सद्ने सीदामीत्युदङ्मुख ओमित्युपांशुरपविशेद्^९ आचार्यो ब्राह्मणमर्चयित्वा ततः कांस्यपात्रमादाय मुन्मयपात्रं वाऽभिषम्^{१०} ताम्रवर्जं रजत इति^{११} शालितण्डुलान्ववश्चपेणादायोदगुद्रास्यो^{१२} निर्वापार्थेन सल्लपात्रं पूरयेत् । द्विस्तृष्णीं^{१३} कार्यमो प्रोद्यामीति ब्रूयाद्^{१४} आपः प्रावयन्त्युदङ्गुद्रास्य ततः समूहनाद्याज्यतन्त्रेषु गृह्योक्ते नवपर्वणं^{१५} कार्यं^{१६} तत्पात्रमुत्थाप्याग्निमध्ये स्थाप्यो निर्वाप इति ब्रूयात्^{१७} तदा जीवतण्डुलान् श्रपयेत् । सुवेणाभिघार्याग्नेर्बहिस्तरणादंतयोरुदङ्गुद्रास्य पुनः प्रोक्षणं कुर्यात् । तत इध्ममादाय^{१८} तत्र विशेषः समिधमुच्यंते । बह्वृचाः खादिरेण बोधायनोः पलाशैश्छन्दोगाः उदुम्बरेण यजन्ते । प्रादेशमात्राः

१ उत्तरासङ्गं चे-*cp.* Khādīra G. S. 1. 1. 26; may be छत्रमुत्तरासंगं चेति खादिर-
न्याय इत्येके.

२ दर्भाय ?

३ दक्षिणा तृणं, *cp.* निरस्तः परावसुरिति
दक्षिणा तृणं निरस्येत् Drāhyāyana
GS. 12. 1. 22

४ आस्तीर्य

५ गुद्रास्य

६ प्राययन्तीत्युद-

७ गृह्योक्तेन वा पार्वणं कार्यम्

८ सुवेणाभिघार्याग्नेर्बहि स्तरणादन्तयोर्द-
गुद्रास्य *cp.* अग्नेः पश्चाद्बहिस्तास्तरणाद्
Gobhila Gṛhyaprakāśikā P. 154.

९ इध्ममाधा *cp.* समिध आधाय Khādīra.
G. S. 1. 2. 21

१० समिधासु-

११ बौधा-

१२ Read प्रादेशमात्रीः कुशपृष्ठाः त्वक्कः कृमा
मज्जतोऽङ्गुष्ठपर्वपृथुमात्रीः etc. *cp.* नि. 1.
11.; Hiraṇya M. G. 1. 7. 1. *cp.* also
पर्वपृथुमात्रम् Khādīra G. S. 2. 1. 19.

कुशष्टाः समायतो गुंष्टपर्वष्टतयुमात्रीः प्रज्ञातायाः कारयित्वा^१
 तदभावे दभैर्वा सप्तदशैः आदाय^२ अनष्टार्थमेकं प्रपदार्थमेक-
 मिध्मार्थं पंचदशम्^३ एतानि सप्तदश गृह्णन् सुवेणाभिघार्य
 अग्रमध्यमूलोन्यनुयाजार्थमुत्तरतो निधाय^४ पंचदशमग्नौ
 प्रक्षिप्य शेषेण प्रपदं जपे^५ यावचीरिति शठान्तानि तावत्स्वा-
 षसौ धारयन् रुपाहनग्नौ हुत्वा शेषाक्षतानभ्यर्च्य ततो व्याहृ-
 तिभिः तिसृभिः हुत्वा ततो कामजव्याहृती^६ च हुत्वा चक्षुषी^७
 चतुर्गृहीतं सुवेण जुहुयात् । एतेषां चरुतन्त्रे^८ एतेषां यथार्थं
 स्यात्^९ तत्र विशेषस्तु वरदानप्रयोगोच्यते । खादिरन्यायेन च^{१०}
 गृह्योक्तेः कुथुमस्य मर्थादित्युक्तं वा कौथुमो कुथुमस्य मार्ग-
 माचरति ॥९॥

अथातः चरुपात्रं निरीक्ष्य संमुखे स्थापनं कार्यम्^१ उद-
 गुद्रास्य द्वितीये^२ संमुखे कार्यः^३ चरोर्द्विभागं कार्यं^४ सुवपात्रमा-
 साद्य चिच्छंदानां^५ तदभावे कांस्यपात्रं वा^६ तन्मध्येऽभिघार्य
 चरोः पूर्वदेशे सकृदवदाय द्वितीय्ये^७ मध्यमे ह्यवदानं^८ शेषे
 सुवपात्रे पुनश्चाभिघार्य अग्रिमध्ये जुहुयात्^९ त्वद्वितीयं चेच्चरोः^{१०}

१ अग्रमध्यमूलोन्यनुयाजार्थमुत्तरतोऽवधाय cp. अवदध्यात् Gobhila Gp. p. 40.

२ शेषेण प्रपदं जपन् (=जपं-) व्याहृतीरिति ठान्तानि (=स्वाहान्तानि) भूर्भुवः स्वरो ध्यायन्नुपाहितेऽग्नौः cp. शेषेण प्रपदं जपन् व्याहृतिः ... भूर्भुवः स्वरो ध्यायन्नुपाहितेऽग्नौ KMGS. 1. 2. 12.

३ ?

४ cp. चक्षुषी वा एते यज्ञस्य यदाव्यभागाँ आśva GS.I. 10. 15.

५ वरदानप्रयोगे उच्यते Samdhiirregular ; the viśeṣa has nowhere been told, showing that some portion is missing.

६ Read गृह्योक्ते कुथुमस्य मताद् इत्युक्त्या कौथुमः कु—

७ छित्त्वा वानार्द्रम्

८ द्वितीये

९ मध्यमे ह्यवदानं । शेषं कु—

१० जुहुयाद् द्वितीयं

पश्चिमदेशे स्यात्सकृदवदाय द्विरभिघार्यौ प्रागुददेशे
 जुहुयाच् चामदग्न्याश्चैन्मध्यात् पश्चात् परस्तात् सकृदवदाय
 भृगुणा मध्यमे कार्प्यस्तत्र चरुणामुष्माणं क्रियते^१ अपलन-
 येद्योरोजसेति^२ द्विस्तूष्णीं कुर्यात्कर्माग्न्यावुपहतिश्चेत्प्रा-
 जापत्यं वा प्रायश्चित्तं जुहुयात् । अतीतविच्छिन्ने तत्क्षणे
 षष्ठिर्देवता हुत्वा च तद् अहोरात्रामतीतं^३ द्रमसौर्यं^४ इत्येतेषु
 पर्वाद्यै^५ स्वामिमध्यमे^६ चेत्कर्तव्यं स्यात् प्रायश्चित्तिर् गृह्याग्नौ
 कर्म कर्तुमपि पाणिचतुर्थे^७ रजसांछालाननुगते^८ वा संवत्स-
 रादूर्ध्वं यथाकृच्छ्रं वपनं च^९ तथा प्रायश्चित्तिं प्रायश्चित्तिः ॥९॥

अथ पर्वप्रायश्चित्तिर्^१ उदगयनं वा^२ दक्षिणायनं वा^३
 वसन्ताद्यादिषष्ठे चतुर्णां चान्द्रमससौर्यं^४ इत्येतेषु पर्वाद्यैः प्रा-
 मिष्टमध्यमे^५ चेत्कर्तव्यं स्यात्प्रायश्चित्तिर्^६ गृह्याग्नौ कर्म
 कर्तुमपि पाणिचतुर्थे^७ हनि त्वंदारभ्य तन्मा गादन्त उदयनं
 दक्षिणाग्नौ चेष्टात्कर्तव्यं^८ तन्मासादिसंकल्पैः कर्तव्यं स्यात्प्रा-
 यश्चित्तिर्^९ विवाहे यदि पूर्वपक्षे चेदपरे पौर्णमास्यैदारभ्यं

* १ -वार्य; lengthening of final quite common in the ms.

२ भृगुणा मध्यमे कार्प्यस्तत्र; cp. पाठावः कार्प्यस्तत्राः BhāSS. 1. 5. 6 ; कार्प्य-
 र्यमप्यौ ĀśvaGSṭikā on 1. 9. 8.

३ अपनियेद्य; cp. अपनियेद्ययोरोजसा स्मृतिता रजसि Commentator on KhāGS. 2. 13.

४ कर्माग्नौ उपहति-or अन्युपह-

५ अहोरात्रामतीतं चान्द्रमससौर्य इत्येतेषु

६ पर्वाद्यै

७ पाणिचतुर्थे

८ -रजसि-

९ -चित्तिः

१० चतुर्णां

११ Not clear

१२ कर्म

१३ तदा-

१४ उदगयने

१५ चेत्कर्तव्यं

१६ विवाहो

१७ पौर्णमास्यैतदारभ्य

कर्तव्यः स्यात्^१ संकल्पैर्दशपूर्णमासाभ्यां द्वाविष्टर इत्युक्तौ तत्र
 द्वितीया विष्टेदिना व्यादा यज्ञेऽनर्थः तस्मात्ताभ्यां द्वाविष्टारोपं
 विधनं कर्तव्यं स्यात्प्रायश्चित्ति^२ नि तिसृभिश्चावमास्यानि तां स्वधा
 मे विष्टिमध्या चेत्कर्तव्यं स्यात्प्रायश्चित्तिर्^३ अनयोराधानमध्ये
 राहुपर्वणि चेन्द्रमाह इति । आद्यपङ्क्तौ^४ द्वितीया गायत्र्या^५
 उभयोर्देवता चन्द्र इत्युक्ता प्रायश्चित्तिः । सौर्यः^६ पर्वणि चेच्चिन्नं
 देवानामुदु^७ त्यामित्य^८ आद्यैः^९ त्रिष्टुप् तं द्वितीये गायत्री^{१०} वा उभ-
 योर्देवता सूर्य इत्युक्ता प्रायश्चित्तिः^{११} प्रायश्चित्तं विना पुनश्चारम्भणिं
 चेत् कर्तव्यं स्यात्प्रायश्चित्तिस्^{१२} तां संकल्प्य मध्ये श्राद्धकर्माणि^{१३}
 तत्राग्नौ करणं कपाणौ^{१४} हुतं वा तद्वद् भुञ्जानः^{१५} कर्तव्यं स्यात्प्रा-
 यश्चित्तिर्^{१६} अथ विशेषश्च^{१७} नियमैर्दम्पत्योर्मध्ये रजस्वाण्डालगमने
 वा कर्तव्यं स्यात्प्रायश्चित्तिस्^{१८} तयोराधानमध्ये रांशौ मध्ये स्पर्शक्षयं^{१९}
 वा वृद्धि^{२०} वा कर्तव्यं स्यात्प्रायश्चित्तिस्^{२१} तयोराधानमध्येऽन्यग्रामं
 प्रविश्य पथो गत्वा कर्तव्यं स्यात्प्रायश्चित्तिस्^{२२} तयोर्मध्ये उभावन्त्य-
 गमने वा दिवा मैथुने वा कर्तव्यं स्यात्प्रायश्चित्तिः^{२३} पुरुषो भोजन-
 मध्ये तथा कर्म^{२४} मैथुनं च प्रवानमार्जालौ संस्पृष्ट्वा कर्तव्यं

१ स्यात् प्रायश्चित्तिस् तिसृभिः—

२ चन्द्रमाह इति

३ आद्या पङ्क्तौ

४ गायत्र्या

५ सूर्यः

६ उदु त्यामित्याद्यैः

७ आद्ये त्रिष्टुप्

८ Delete इ

९ Delete वा

१० -रम्भणां चेत्

११ पाणौ हुतं by deleting क

१२ तद् भुञ्जानः

१३ रात्रौ ?

१४ स्पर्शक्षयं ?

१५ वृद्धिर्वा

१६ कर्ममध्ये ?

स्यात्प्रायश्चित्तिर^१ अथ विशेषश्च गृह्यावनधिकानां च विधवां
 स्पष्टा कर्तव्यं स्यात्प्रायश्चित्तिर^२ अग्नीषो^३ शूद्रान्नभोगो चार्वाकी
 परदारभिगमनी स्वकर्मत्यागो नित्यं परान्नभोजी तथानग्राहो^४
 गोब्राह्मणवधो वेश्यात्कुटुम्बी^५ राजान्नभोजी अध्यापनग्रंथत्यागो
 विद्यादूष्यगुरुवादौ^६ प्राणसंहारो मार्जालोच्छिष्टभोजी वेदविक्रयो
 कन्यापतिव्रतादूषी स्वकुटुम्बत्यागी उपाध्यायगुरोर्दूषी गुरोः
 पत्न्यभिगमनी मांसभक्षी श्राद्धकालत्यागी तथा श्राद्धभोजी
 तठाकसंहारो वर्षवर्धी^७ सदारोगो ब्राह्मणताडो मृत्तिकापाषाण-
 दाहो सदोच्छिष्टो विप्रदूषी इति ते चण्डालसमाः^८ गृह्याग्नौ स्पष्टा
 दंपत्योर्वासचेलं कार्यं कर्तव्यं स्यात्प्रायश्चित्तिं^९ प्रायश्चित्तार्थं
 षष्टिर्देवता उक्ता । कन्याहृतोनि व्याहृतिभिस्तिसृभिः आष्टतिः
 पुनश्च तिसृभिर्द्वादशगुणं कार्यं प्राजापत्यं नं पञ्चकसमस्तान्तं
 चत्वारि पाहि नो अग्रयेनसे^{१०} इति तिसृभिः प्राजापत्यमेकं
 यत्कुसीदं च समस्तान्तं चतुर्थीं स्विष्टकृद्रा इत्येषां^{११} प्रायश्चित्तिर^{१२}
 एवं ब्राह्मणेयो^{१३} यासाः प्रायश्चित्तां विकतं^{१४} जानन्यः शरीराद्वि-
 मुच्यते यः शरीराद्विमुच्यते ॥४॥

अथातः प्रायश्चित्तविपर्यासः^१ सर्वत्र जलाभ्यासः^२ प्राजापत्यं

१ गृह्यामनश्रिकां च, Correct Kiste
 सजातां नश्रिकां inte सजातामनश्रिकां
 in HirGS. 1. 19. 2.

२ अज्ञायी

३ बृथाज्ञग्राही or तथाज्ञ-

४ वेश्याकुटुम्बी

५ विद्यादूष्यगुरुवादी

६ तठाक - वर्षवर्धी

७ स्यात्प्रायश्चित्तिः ।

८ उक्ताः

९ काः ? व्याहृतीनि (?)

१० च

११ TA. X. 5. 1. अग्न एनसे-

१२ इत्येषा प्रा-

१३ एवं ब्राह्मणो योऽसौ प्रायश्चित्तं विहितं
 जानन् यः—

यत्कुसीदं च संपूत्यर्ध्यांशं बलिं ह्रुत्वा यदि परस्मैसो विपर्ययो
 यत्कुसीदं शुद्धयात् यत्सर्वत्र न संस्काराज्यमपि यजमानं
 ह्रुत्वा तदनोषं भवति अदक्षिणब्राह्मणं तद्यज्ञो राक्षसं भवति
 दूधमं विना यजते पतति नरके उभौ यजमानो ब्रह्मणो सर्वत्रा-
 ह्रुत्या कालमनुपेषेक्षया विप्रो यज्ञघातकः तिसृभिर्ब्रह्मघातकः
 तिसृभिः संध्याकालानपेक्षया विप्रो ज्योतिर्घातकः सर्वत्र
 प्रदोषेष्वध्यायी वेदघातकः अन्यावर्णो विद्यादानो गुरुघातकः
 सर्वत्र स्वेच्छयात्यागो पितृघातकः इत्येते इत्येतत्प्रखापातिकना-
 मात्रं भाषणं नाभिवाद्यमंत्रं पथेन शार्शनप्रेक्ष इति यदि
 प्रमादाकृत्वा गायत्र्याष्ट जपेत् ॥५॥

द्विभार्याग्निसंयोगः । अथातः सर्ववर्णेषु ब्राह्मणानां पुनराधि-
 पत्यं चेत् पूर्वं गृह्याग्नेरर्थं प्रणीय तयोः संयोजनार्थं चतुर्थस्त्याह्नः
 सायमुपक्रम्य यजमानः पूर्वाग्निमवरोहणं कृत्वा तत्र स्थंडिलं कुर्वन्
 अग्निं वो वृधन्तमिति वृचेन प्रतिष्ठाप्यानन्तरभार्या नवाग्नौ
 पात्रेणादायेमं स्तोममिति वृचेन संयोज्य प्रवृचामन्ते चतुर-

1 संद्रुत्यार्ध्यांशबलिं

2 -स्तात्तद्विपर्ययो ?

3 शुद्धयात् तत्सर्वत्र।

4 संस्काराज्यमयजमानं ह्रुत्वा

5 तद्यज्ञे राक्षसं भवति।

6 उभौ यजमानब्रह्मणौ

7 -ब्राह्मण्याः कालानपेक्षया

8 प्रदोषेष्वध्यायी वेदघातको।

अन्यार्णविद्यादानी (=अन्य+अर्ण-
 अन्यार्ण-)

9 One इत्येते can be omitted.

10 इत्येते षट् पातकिनो । नात्र

11 नाभिवाद्यम् । अत्र पथे न स्पार्शनप्रेक्षे

12 यदि can be omitted.

13 प्रमादात् कृत्वा गायत्र्या अष्ट
 जपेत् ।

14 चतुर्थस्त्याह्नः

15 प्रतिष्ठाप्यानन्तरं भार्या

16 प्रत्युच्यते, अन्ते

क्षरसुपांश्च ततो अग्निरैत्विति षडभिराज्यम्^१ हुते यजमान
 वाचयेत्प्राणायामं^२ परिषिञ्चाग्रये स्वाहा प्रजापतये स्वाहा^३ पुनः
 परिषिञ्चागौधूकं^४ समारोपणं^५ वामदेव्यं गीत्वा यदि देशान्तरे^६
 तत्र लौकिकाग्नौ कुर्यात्पूर्ववत् संयोज्ये^७ऽप्रियाधिपत्यं चेद्वि-
 शेषोऽस्ति^८ तत्र तद्व्याख्यास्यामो^९ ब्राह्मणानामन्व्य^{१०} शतापूपमा-
 शयतेकं वाष्टौ^{११} स्नात्वालंलुत्य कमण्डलुनोदकं गृहीत्वा वनान्तरे
 गत्वा तस्मिन्देसे अशुष्कां कोमलौ शुभपर्णीं^{१२} फलवतीं विस्तार-
 युक्तं प्रापन्हीं^{१३} सहितां^{१४} एतैर्गुणवानर्कशाखाभवलोक्ष्यं तत्पि-
 त्तार्थं^{१५} वेदविद्ब्राह्मणं विचार्य स्नापयित्वा^{१६}र्कशाखा न हरेत्^{१७}
 नवाससाच्छादयित्वा^{१८} तं ब्राह्मणो देवस्य त्वेत्यर्ककन्यादानं वरं
 प्रतिगृह्णामीति पुरतः स्थण्डिलं^{१९} कुर्वन्नर्कस्य उत्तरत उपविश्य
 तामष्टौ ब्राह्मणार्कशाखां^{२०} परिवेष्ट्य सर्वं^{२१} प्राङ्मुखोदङ्मुखो
 वा ब्राह्मणस्^{२२} ततो ब्राह्मणमभ्यर्च्य प्रत्येकं दशदशापूपं दद्यात्^{२३}
 शेषमुत्तरतो निधाय लौकिकाग्निं प्रतिष्ठाप्य ततः समूहनादि
 प्रपदान्तं कृत्वध्माङ्गं^{२४} हुत्वा ततो व्याहृतिभिस्तिसृभिः हुत्वा
 अग्निरैत्विति षडभिः पुनस्तिसृभिः^{२५} ततो यजमानः तिष्ठन्नग्निं^{२६}

१ अगीष्कं (=मौनं)

२ -संयोज्य । तृतीयाधिपत्यं चेद्

३ शतापूपम् आशितकं वाष्टौ

४ -युक्तां

५ प्ररोहसहितां or प्रपर्णीसहितां ? cp.

सप्ररोहां BauGS. III. 2. 10.

६ एतैर्गुणैर्वानर्कशाखामवलोक्य ?

७ तत्पित्रर्थे

८ -र्कशाखामाहरेत्

९ नववाससा छादयित्वा

१० पुरतः स्थ-

११ ब्राह्मणार्क-Samdhī irregular

१२ इध्माङ्गं

१३ अग्निं प्रदक्षिणं गृह्णा

प्रदक्षिणं गृह्य^१ अग्निरादित्य^२ सर्वे ब्राह्मणानामन्तर्भावः दिक्वा-
काशयोर्बहिर्भावः^३ तूष्णीं^४ त्रिः प्रदक्षिणं कुर्यात्^५ स्वस्थानमुप-
विश्य दक्षिणेन सहितारं^६ गृह्णीयात् तद् गृह्णामि त इत्युपांशु^७
ततोपरिष्ठाद्वोमे^८ समाप्य शिष्टानपूपं^९ दशकं ब्रह्मणे दद्यात्^{१०} दशकं
स्वयं प्राश्नीयात्^{११} तत्राग्नौ परिषिञ्च्य अभ्यर्च्य व्याहृतिभिश्च
तिसृभिः आज्यं जुहुयात्^{१२} तद्विसृज्य^{१३} ततो वामदेव्यं^{१४} विप्राणा-
माशिषो वचः^{१५} कन्या गृहं गच्छेत्^{१६} ततः पुनराधिपत्यं पुनराधि-
पत्यम् ॥६॥

अथ ऋतुकालपरोक्षणम्^१ प्रथमार्तवादतैः शुद्धः स्नात्वा स्वस्ति-
वाचनं शय्यागृहमलंकृत्य पुष्पफलान्विकीर्य^२ प्रतिदिशं दीपैरलं-
कृत्य सुगन्धपङ्केन दोर्ध्वचतुरस्रं स्थण्डिलं कुर्वन् उपर्युक्षपत्रमुदग-
ग्रमास्तोर्याथोपरि नववासस प्रागग्रामास्तोर्यं प्राक्सिरः^३ पत्नीं
शयित्वोर्ध्वमुखोनथां जानुभ्यां पादै वसुमत्याक्रम्य^४ तत्समीपे
पतितस्^५ तत्राभिमुखो भूत्वोवश्येसजस्तैतयो निमालभ्ये^६ विष्णुर्योनिं

१ गृह्य। अग्निरादित्याः सर्वे, ब्राह्मणानामन्त-
र्भावः. दिक्वाकाशयोर्बहिर्भावः ; all this
seems to have come from the
margin ; connect गृह्यं तूष्णीं त्रिः etc.

२ सहितारं

३ तत उपरिष्ठाद् ; sandhi irregular.

४ समाप्य शिष्टानाम्^१ or समाप्य ; शिष्टान्
अपूपं with something dropped out.

५ ऋतुशुद्धः

६ -कालानि विकीर्य

७ उपर्युक्षपत्रम् or अक्षतपत्रम्

८ प्रागग्रमा-

९ प्राक्सिराः

१० ऊर्ध्वमुखीमथ note irregular lengthen-
ing.

११ वसुमत्या आक्रम्य or वसुमिति आक्रम्य ?

१२ भूत्वोपस्थं सजन् हस्तेन योनिमाक्रम्य or
भूत्वोपस्थे सजन् etc. or भूत्वोर्ध्वस्थसीति
हस्तेन etc. ; cp. दक्षिणेन पाणिनोपस्थमा-
क्रमेत् KhāGS.

कल्पयत्विति अष्टवारं जपित्वाऽष्टपञ्चो भवति स्ककाले' पतिर-
लभ्यः चेदन्यपुरुषो न कर्तव्यं स्यात्' षड्रात्रो' ऋतु'कालः ॥७॥

अथातो गर्भसंस्कारो' मैथुनषष्ठे' प्रतिदिनप्रभृति' युग्मे दिने'
युग्मासु पञ्चो जायेरन् युग्मासु पञ्चो' जायेरन्' अयुग्मासु रात्रिषु
स्त्रियो जायेरन् इति ज्ञात्वा यदा वध्वाः प्रथमगर्भो भवति तदोदर-
संस्कारद्वारेणोत्पत्त्यमानापत्यसंस्कारार्थं पुंसवनसोमन्तोन्वयनं
कुर्याद्' या ' कुत्रचिद्दिने गर्भसंभवस्तन्मासमेकं गणयित्वा तृतीय-
मासांस्त्ववशोर्भनं' ततः पुंसवनं' नान्दीमुखं पूर्वेऽहनि ततः परेऽ-
हन्युषसि ज्ञात्वा चतुरस्रं स्थण्डिलमुपलिप्योदगग्रेषु दर्भेषूपविश्य
दक्षिणतः पत्नीं चोत्तरतो यजमानोदङ्मुखो' ब्राह्मणस्' ततोऽग्नेः
प्रणयनं वा विना प्रातराहुतिं हुत्वा समूहनादिप्रपदान्तं हुत्वा
इध्माङ्गं हुत्वा ततो व्याहृतिभिः तिसृभिर्हुत्वा ततो यजमानः
पत्न्या' पृष्ठतस्त्रिष्टन् दक्षिणकोर्यरादि नाभ्यन्तंममिसृशेत्' पर्मा-

1 ऋतुकाले

लभ्यनं पुंसवनम् अनवलोभनम् A:GS

2 पतिरलभ्यरचेदन्यपुरुषेण कर्तव्यं स्यात् ?

I. II. 1.

a reference to niyoga ?

7 Samdhi irregular.

3 षड्रात्र ऋतुकालः

8 विधाय or प्रणयनादिना

4 प्रथमदिनात्प्रभृति ?

9 पत्न्याः

5 पुत्राः ; युग्मासु पुत्रा जायेरन् repeated

10 दक्षिणकरेण नाभ्यन्तममिसृशेत् ; cp.

6 यावत् कुत्र—

पश्चात्पतिरवस्थाय दक्षिणेन पाणिना...

मृतीयमासान्तेवशोभनम् or better

नाभिदेशममिसृशेत् पुमांसौ मिश्रावस्था-

न्तेऽनवलोभनम् ; cp. उपनिषदि गर्भ-

वित्येतयर्चा GoGS. II. 6. 3.

साविति ब्रूयात्^१ स्वस्थानमुपविश्य ततोपरिष्ठाद्धोमं समाप्य क्ध्वां^२
 पुनः स्नात्वा यजमानः पुष्पाक्षतानेकविंशतियवान्बध्नुषं^३ निधाय
 गृहीत्वा ग्रामान्निष्क्रम्य वटराजसमीपं गत्वा तत्र वासिनीमुप-
 स्थायोत्साहव्यापिनीत्यद्भमे^४ नित्यगस्थितेरापित्सतं मे श्रियं
 देहि^५ तस्मान्ममाभीष्टं^६ कुर्वन्त्विति पुष्पाक्षतैरभ्यर्च्य तद्योपरि
 यवैरवकीर्योदग्यां शाखां परशुना च्छेदयित्वा तमोषधीभूमौ^७
 नवान्तरिक्षे वा गृह्णीयाद्^८ ऊर्ध्वायां गृह्मानीय कोष्ठमध्ये
 मणिकदेशे वा स्वासने प्रतिष्ठाप्य ततश्चतुरस्रं^९ स्थण्डिलमुपलिप्य
 ब्रुवेत्किमार्गर्णां प्रपदान्तं कृत्वा दूधमाङ्गं^{१०} हुत्वा पुनश्च व्याहृ-
 तिभिस्तिसृभिर्हुत्वा तमोषधेस्सप्तभिर्मुखलकन्यां भ्रातृमतो प्राङ्-
 मुखी पेषयित्वा प्रत्याहरन्तीं^{११} तं प्रतिष्ठं^{१२} नववो सन्निनक्षिं^{१३}
 जपेत्^{१४} गृहीत्वा यजमानः ततोऽग्नेः पश्चात्पत्नीं प्राक्शिरोर्ध्व-
 मुखीं^{१५} शयित्वा क्ध्वाग्न्योर्मध्ये^{१६} यजमानः प्रत्यङ्मुखः सायीत^{१७}

1. Samdhi irregular

2 क्ध्वां ? after क्ध्वं something is missing, there being absolutely no connection between this and the succeeding.

3 व्यापिनि अद्भं मे। नित्यमस्मि ते। आपृच्छते मे- or -व्यापिनि इति अंभ मे.....

4 तस्मान्ममाभीष्टं कुर्वन्त्विति

5 तमोषधीभूमौ (=बह्वोषधीके देशे or better बह्वोषधिके देशे)

6 -र्ध्वमावन्तरिक्षे वा cp. -आहृत्य वेदा-
 यसीं कुर्वात् DrGS. II. 21.

7 -द्वाप्य

8 मोक्षियवैः कृतमार्गजः ?

9 तमोषधिसप्तभिर्मुखलेन कन्या ; cp. कुमारी-
 वाऽप्रत्याहरन्ती GoGS. II. 6. 8 ;
 DrGS. II. 23. ग्रीहयः शालयो मुद्रा
 गोधूमाः सर्षपास्तिलाः। यवाश्चौषधयः
 सप्त विपदो ज्ञन्ति धारिताः ॥ Bhatta
 Nārāyaṇā on GoGS. III. 8. 6.

10 अप्रत्याहरन्ती ; cp. above.

11 तां प्रविष्टां

12 नववाससि नक्षत्रं जपेत् cp. तदुक्कं वक्ष-
 पावितं etc. Gadādhra on PGS
 I. 14. 3.

13 प्राक्शिरो ऊर्ध्व.

14 बध्नुषान्योर्मध्ये

15 शयीत

पुनानधिरिति' मन्त्रेण दक्षिणनासिकापटे पिष्टरसं पोडयित्वा निष्पोड्य पिष्टं सलिले निधाय वस्त्रं ब्रह्मणे दद्यात् तद्रसमुदरे कुर्यात् तयोः^१ स्वस्थानमुपविश्य ततोपरिष्ठादि^२ समाप्य ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥८—६॥

अथ चतुर्थं मासि सीमन्तोन्नयनं कर्तव्यम्^३ नान्दीमुखं पूर्वोऽहनि ततः परेऽह्न्युषसि स्नात्वा यजमानः पुंसवनं^४ क्रमेणौदुम्बरशाखां गृह्णामास्य त्रिश्वेतया च शल्ल्या^५ तण्डुलान् तिलमिश्रान् श्रपयित्वा लौकिकेऽग्नौ स्थण्डिलस्योत्तरतो निधाय पूर्ववत्प्रपदान्तं कृत्वा दूधमाङ्गं^६ हुत्वा पुनश्च व्याहृतिभिस्तिसृभिर्हुत्वा^७ ततो यजमानः पृष्ठतस्तिष्ठन् तं गृह्यत्वा औदुम्बरशाखामयमूर्जेति^८ वा जपित्वा नासाग्रमेति^९ दिध्यंन्निस्नारनात् मुनयतदन्तिमथो येनादितेति प्रतिप्य पुनः शल्ल्या गृह्यत्वा राका^{१०} इत्येके^{११} इति^{१२} प्रतिष्ठाप्य तूष्णीं^{१३} त्रिः प्रोक्षणं कृत्वा

1 Cp. GoGS. II. 6. 10 ; Mantrabr.

I. 4. 9.

2 उपरिष्ठादोमं

3 पुंसवनक्रमेण—

4 Obviously incomplete, all the Gṛhya-sūtras give something about hair-growing here; cp. JaiGS. त्रिशुल्ल्या शल्ल्या प्राणसंमितं कुर्यात् ; काठके त्रिश्वेतया शल्ल्या शमीशाखया सपलायया वा सीमन्तं विचिनोति, ĀśvGS. त्रेयया च शल्ल्या त्रिभिश्च कुर्यात्पिप्पलैरुर्ध्वं सीमन्तं व्यूहति ; ĀpGS. त्रेयया शल्ल्या ऊर्ध्वं सीमन्तमुन्नयति etc.

5 तां.

6 for अयं etc. cp Mantra. I. 5. 1.

7 After इति read ऊर्ध्वं सीमन्तमुन्नयति अथो or दध्यग्निः स्नातामुन्नयेदन्तम् अथो?

8 येनादितेति (=तेरिति Mantra. I. 5... 2.) प्रतिष्ठाप्य cp. येनादितेरित्येतयर्चा GoGS. II. 7. 6.

9 राकामहमित्येतया यास्ते राके क्षेमतय इति icp. GoGS. II. 7. 7-8, Mantrabr. I. 5. 3-4, a clear case of injudicious abbreviation.

स्वस्थानमुपविश्य ततोऽपरिष्ठाद्बोमान्समाप्य वध धृतपात्रां किं पश्यसीति वाचयित्वा वामदेव्यं गोत्वा ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥६॥

अथ पुत्रस्य जननकाले सोष्यन्तीहोमारंभे एकदेशप्रणयनं स्नात्वा स्थण्डिलमुपलिप्य समूहनादि प्रपदान्तं कृत्वा इध्माङ्गं हुत्वा ततः शिरोजननकाले यातिरश्नीति^१ द्वाभ्यामाज्यं हुत्वासौ^२ शब्दे नाम ब्रूयात्^३ पत्नी वारभमवेन्मुनिश्रष्टं^४ पृच्छामि त्वा मित्वा^५त्प्रिवास्^६ तदेनामयज्ञं^७ करणात्पूर्वं कृतकानि नामानि^८ तत्कथं^९ विस्तरेण तथ्यं मे ब्रूह्य^{१०} अशेषं तु व्याख्यास्यामो^{११} नी कर्णा द्वाभिममच्चकं ना पश्यान्पूत्रकं^{१२} कुर्याद् यदि^{१३} विपर्यासो-
न्मायेनाकृतं चेत् हुतंममर्घतस्माज्जनवदुन्ते^{१४} यत्राभावः त्यस्या प्रायश्चित्तं जुहुयाद् अव वा जननं^{१५} इष्वांते सौशब्दे^{१६} विष्णुप्रदेव-
शर्मन्मिति मनसा कल्पयन् मनसं^{१७} प्रविशयासौशब्दे विवादबीयं^{१८}

1 Samdhi irregular.

2 धृतपात्रः cp. GoGS. II. 7. 9. or धृतपात्रां ?

3 GoGS. II. 7. 10 has किं पश्य-
सीत्युक्ता प्रजामिति वाचयित्वा ; our
Sūtra has deleted प्रजामिति thus
rendering the text unintelligible ;
for किं पश्यसि cp. Mantrabr. I. 5. 5.

4 वा तिरश्ची (निपद्यते अहं विधरणी इति
etc.) and विपश्चित्पुच्छमभरणदाता
पुनराहरत् etc. Mantrabr. I. 5. 6-7.

5 Mantrabr. I. 5. 7 has असौ word
as final.

6 पुत्री वारम्भे भवेत् मुनिश्रष्ट ?

7 One मित्वा may be omitted, giving
पृच्छामि त्वत्प्रियस् तदा नामग्रहणम्

8 नामकरणात् पूर्वं

9 Not clear ; may be नामकरणाद्वागिदं
पञ्चकं न पश्चात् । पुत्रकं । by पञ्चकं may
be meant, कोऽसि कतमोऽसि एषोऽस्य-
स्योऽसि । आहस्यत्यं मासं प्रविश्यासौ
Mantrabr. I. 5. 14.

10 Not clear ; may be यदि विपर्यासः,
न्यायेनाकृतं चेत् or उन्मादेनाकृतं चेत् ?

11 Not clear ; तस्य प्रायश्चित्तं जुहुयाद्
यदेवा देवदेवमिति (cp. TA. II. 3. 1.)

12 मन्त्रान्तेऽसौ शब्दे विष्णु...cp. note 8.

13 मनः संप्रविश्य

14 विवादनीयं ब्रूयात्

ब्रूयात्^१ को नामास्य^२ असौ शब्दे नक्षत्राश्रयं नाम कर्तव्यम्^३
मघं^४ वा पुत्रयोरेकत्र याननाद् यदि जातकर्मादि^५ नापतं
संस्कारमेव कर्तव्यं^६ नामकरणादूर्ध्वं एथक् संस्कारं स्वयं कुर्यात्^७

जातकर्म वक्ष्यामि^८ दशयनाप्रै इति प्रयित्वां त्रयस्त्रिंशद्द्वीहीति
मधुसर्पिभ्यां^९ मेकैकं पलमादाय उभयत्र यशसो^{१०} यशोऽसीति
संयोज्य हिरण्यशकलेन सममङ्गुष्ठाभ्यां अनामिकाभ्यां वा
संगृह्य तदभावे कुशथेवां यवपिष्टमाज्यद्रयमाच्चेति^{११} शिशुं प्रतय^{१२}
तद्वसर्पिभ्यां^{१३} मेधां त^{१४} इति^{१५} ततो ब्राह्मणदक्षिणा ॥१०॥

ततश्चन्द्रदर्शने^{१६} । जननादि दशरात्रात्परे^{१७} द्वे वा^{१८} तस्मि-
न्नक्षत्रे तं कुमारं स्यातितातं^{१९} वैतदूर्ध्वकिमांसुशुदर्शनं^{२०} तदभावे^{२१}
दर्शनं कृत्वा चाम^{२२} कुर्यात्^{२३} कथं वक्ष्यामि^{२४} नान्दोमुखं पूर्वोऽहनि
ततः परेऽहन्युषसि स्नात्वा यजमानश्चतुरसं स्थंडिलमुपलिप्य

१ समं वा पुत्रयोरेकत्राभ्यपाननात् or
-रेकाभ्य-

२ जातकर्मादिनोपेतं or जातकर्मादि नापितं
(=नापितसंबन्धि) ?

३ दशमात्याय इति cp. दशमात्याय सूत्रे
HG. I; 25. 1, ApMB. I. 12. 3;
II. 15 or दशमे मासि सूत्रे ApMB.
I. 12. 3, MG. II. 18. 2.

४ पेषयित्वा, object is missing for which
cp. ग्रीहियवौ पेषयेत् तथेयावृता etc.
GoGS. II. 7. 17. Note the hope-
less condition of the work.

५ -सर्पिभ्याम्

६ Mantrabr. II. 8. 11,

७ कुशेन वा

८ इममाहेति cp. GoGS. II. 7. 18.

९ प्राशयेत् cp. GoGS. II. 7. 19. or a
reference to प्रते यच्छामि मधुमन्मन्त्राय
SG. I. 24. 4. also occurring in
Kauṣītaki Gṛhyasūtra in this
prakaraṇa.

१० मधुसर्पिभ्याम्

११ Cp. GoGS. II. 7. 19; Mantrabr.
I. 5. 9.

१२ For this cp. GoGS. II. 8.

१३ जननादशरात्रात्परेऽह्नि; delete वा

१४ कुमारं नापितं वैतदूर्ध्वं हिमांसुदर्शनम् ।

१५ तदभावेऽदर्शनं कृत्वा कर्म...

गृह्णाग्नेरेकदेशाग्निं विभज्य समूहनादि प्रपदान्तं कृत्वा
 द्विमाङ्गं हुत्वा^१ ततो माता स्वकुमारमादायाऽहतेन वासां^२
 परिधाय दक्षिणतः प्रत्यङ्मुखः^३ उपविश्य तत्कारयित्वा पति-
 हस्ते प्रदाय पृष्ठतो गत्वोत्तरतो^४ उपविश्य यजमानस्त्वं कुमारं
 अवलोक्य व्याहृतिभिस्तिष्ठभिर्हुत्वा पुनः प्रदाय यजमानो पंचां^५
 मध्येन कोऽसीति द्वाभ्यामरक्षणां^६ प्रतिनेत्रमभिमृशेत्^७ कतमोऽ-
 सीति चतुरक्षरेण, श्रौचाभ्यां^८ एषोऽसीति त्र्यक्षरेण नासाग्रं
 मध्यमूलमभिमृशेद्^९ अमृतोसीति चतुरक्षरेण पाणिबाहुभ्यां
 प्रत्येकमभिमृश्य शेषेण मस्तकं गृहीत्वा^{१०} ततो माता च वाम-
 हस्तेन कुमारयवकं^{११} गृहीत्वा पूर्वोक्तमास्थानं दक्षिणे श्रवणे
 उपांशु ब्रूयात्^{१२} ततो यजमानो दक्षिणं गृह्णीयात्^{१३} तत उपांशु
 सर्वान्हेत्यतिवादनोयं नाम ब्रूयात्^{१४} तत उपरिष्ठाद्धोमं समाप्य
 यथा वामदेव्यं गीत्वा पतिव्रताशिषो वाचयित्वा तथा ब्राह्मण-
 भोजनम् ॥११॥

अथातश्चन्द्रोपस्थानम्^१ शुक्लपक्षतृतीयापञ्चम्यां सप्तम्यां षष्ठे

१ वाससा

२ -मुष्युपविश्य

३ Samdhi irregular ; see GoGS. II.

४ ३.

५ पञ्चानां cp. कोऽसि कतमोऽसि एषोऽस्य-
 मृतोऽसि । आहृत्यत्वं मासं प्रविशासौ

Mantrabr. I. 5. 14.

५ -मक्षराभ्याम् or better द्व्यक्षरेण like
 चतुरक्षरेण

६ Better नासाग्रमध्यमूलमभि-

७ कुमारमस्तकं ?

८ स त्वाहृत्यभिवाद्नीयं (cp. स त्वाहृ-
 परिवृत्वात्त्वाहस्त्या etc. Mantrabr. I.

5. 15).

वाष्टमे वा^१ नुवक्ष्यादिनां कर्तव्यं स्यात्^२ तृतीये मासि षष्ठे मासि
 कार्यं पञ्चाङ्गशोधिते दिने । छन्दोगं वेदविद्वाङ्मणं निगक्षा
 सद्ब्राह्मण उदयादवाक् ग्रामान्निष्क्रम्य सशिरत्^३ स्थापयित्वा^४
 शकेता^५ स्वर्णकलशमादाय कांश्यं^६ वा मृन्मयवर्जं जानुमात्र-
 मवगाह्याऽपो हि ष्ठेति^७ तृचेन पूरयित्वा शन्नो^८ देवोरिति
 मन्त्रेणोद्धृत्यमिति शिरसि विनिधाय यः पावमानोरिति जलं
 निष्क्रम्य वामदेव्येन ग्रामं प्रविशेत्^९ सर्वत्र न संभाषणं^{१०}
 नोपह्वस्यं^{११} सुमनसो भूत्वा^{१२} यजमानगृहे देवसभासमीपे गोष्ठे-
 मध्ये वा तामुदपात्रां^{१३} चासने निधायोपरि कुशैः छादयित्वा
 तं ब्राह्मणयजमानादिवावभुज्जन् यान्ती वा^{१४} इत्येते आस्तमयाद्^{१५}
 अतरुसहसिरसं^{१६} स्थापयित्वा^{१७} तत्र यजमानः निष्क्रम्य गृहाद्दक्षिः
 शुचौ देशे चतुरस्रं स्थण्डिलमुपलिप्य दक्षिणाभिमुखो भूत्वा

१ वानुवोह्य दिने

२ नियुज्य सद्-

३ सशिरत्कं

४ आपयित्वा ; confusion of य् and न्
 common.

५ अरिक्तस्वर्ण-? राजतं ?

६ कांश्यं

७ RV. X. 9. 1.

८ RV. X. 9. 4.

९ उद्धृत्य+ओम् इति

१० RV. IX. 67. 31.

११ नोपहासः

१२ Probably a reference to ओषधयः
 सुमनसो भूत्वा etc KhāGS. II. 2. 20.

१३ गोष्ठ-

१४ उदपात्रम्

१५ ब्राह्मणो! यजमानो दिवा न भुञ्जन् or
 ब्राह्मणयजमानौ ?

१६ यां देवा इत्येतया आस्तमयाद् (आ-
 अस्त-) cp. Mantrabr. II. 2. 17.

१७ सहशिरसं

१८ आपयित्वा

हा उ चन्द्रेति मण्डलं प्रविश्य प्राङ्मुखोपविश्य स्वस्तिवाचनं कृत्वा यजमानं पुष्पाञ्जलिं पूरयित्वा चन्द्राभिमुखस्तिष्ठन् ततो माता च कुमारमुद्धृत्य दक्षिणतः प्रत्यङ्मुखोभूत्वा तं कुमारं पतिहस्ते प्रदाय पृष्ठतो गत्वोत्तरतः तिष्ठेद् यजमानः पुष्पाञ्जल्युपरिकुमारं धारयत्यते सुखोमंत इति तिसृभिरुपस्थायोदश्वं मात्रे प्रदाय कराभ्यामञ्जलिं कुर्यात् तमञ्जलिं ब्रह्मप्रणवेन पूरयित्वा पदश्चेदपाञ्जलिं अवसिंचेत् पुनस्तूष्णीं पूरयित्वा तथा द्विस्तूष्णीमुत्सृज्य प्रत्यङ्मुखोपविश्य वामदेव्यं गीत्वा ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१२॥

षष्ठे माख्यन्नप्राशनम् आभ्युदयिकं पूर्वेऽहनि परेऽहन्युषसि स्नात्वा यजमानो यवपिष्टं वा पायसं श्रपयित्वा क्रियामक्रियाम-तण्डुलां खड्गपत्क्वं पिता तत्ये माता च कुमारमादायोपविश्य जातकर्मवत् कर्मारम्भे पायसं प्राश्नोयात् ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ।

तृतीये वर्षे वपनं कार्यम् आभ्युदयिकं पूर्वेऽहनि ततः परेऽ-

1. Some Sāman is meant

2 यजमानः

3 पुष्पाञ्जलिम्

4 -यति यत्ते सुसीम इति cp. GoGS. II.

8. 4; Mantrabr. I. 5. 10-12.

5 Cp. GoGS. II. 8.5.

6. GoGS. II. 8. 6.

7 यददश्चन्द्रमित्यपामञ्जलिम् cp. यदद-
श्चन्द्रमसीति सकृद् यजुषा द्विस्तूष्णी-
मुत्सृज्य GoGS. II. 8. 7; KhāGS.
II 3. 4.

8 Irregular Samdhi common.

9 Not clear; चरुं पक्वं ?

10 Cp. GoGS. II, 9. 1. ततो

हन्युप्रसि ज्ञात्वा यजमानः चतुरस्रं स्थण्डिलमुपलिख्य मण्डला-
 द्रहिर्दक्षिणेनाऽऽज्याग्नेयादि स्थापयित्वा नापितः प्राङ्मुखोपविश्य
 ततोष्णोपयात्रमादर्शो तदन्वन्तरं भातकचं तत् पश्चिमेन दर्भं
 पिञ्जली^१ स्थण्डिलस्योत्तरे वायव्यादि^२ स्थापयित्वा रक्तानहु-
 गोमयं^३ लौकिकत्वं कसरस्थालीपाको वृथापक इति^४ होमं मां
 नामनशान्वदेशे^५ ततो गृह्याग्निं प्रतिष्ठाप्य प्रातराहुतिं हुत्वा
 वान्यगोत्रे^६ सर्वएकदेशे कसेलीकारयेत्^७ केचित्त्रिशिखाः केचि-
 त्पञ्चशिखाः^८ यथागोत्रकुलकल्पमरण्ये केशानिखेनेयुः^९ तंविनिद-
 धत्येके माणवकैः^{१०} पुनः ज्ञात्वा यजमानः स्वस्थानमुपविश्य
 अथोपरिष्ठाद्धोमं समाप्य वामदेव्यं गोत्वा ततो ब्राह्मणभोजनं
 ततो ब्राह्मणभोजनम् ॥१४॥

अष्टमे वर्षे ब्रह्मचर्यम्^१ द्वादशसंवत्सराद्वागां^२ तत्राष्टमे वर्षे

1 Note frequency of irregular
 sandhi

2 तत् उष्णोदकपात्रम् cp. GoGS. II.

9. उष्णोदककंसः.

3 -नन्तरं

4 भातक्षुरं ?

5 दर्भपिञ्जलीः

6 ग्रीह्यवादि cp. GoGS. II. 9. 6.

7 स्थापयित्वा

8 रक्तानहुहोमयं कसरः स्थालीपाको वृथा-
 पक इति cp. GoGS. II. 9. 5.

" लौकिकत्वं is obviously an intrusion

from the comment. After इति
 supply उत्तरतः which is found in
 other Grhyasūtras.

9 माता केशानादत्ते ?

10 वान्यगोत्रे; before this स्वगोत्रे may
 be supplied; thus स्वगोत्रे वान्यगोत्रे
 वा, for which cp. text p. 19.

11 कुशली कारयेत् (=वपनं कारयेत्) cp
 KhāGS. II. 3. 30.

12 केशान् निख-

13 -वकाः

14 -द्वाङ्

कुर्यात् स्मृत्युक्ते शुभनक्षत्रे^१ तस्मिन्नहनि पूर्वाह्ने उपक्रम्य पूर्वं
 नान्दीमुखं कृत्वा ततः पुण्याहे पूर्वाह्ने आचार्यः सहसिरसं^२
 ज्ञापयित्वा वटोः सर्वपत्रं^३ कारयित्वा स्नात्वालंकृत्याहतेन वाससा
 परिधाय चतुरस्रं स्थण्डिलमुपलिप्य प्राङ्मुखोपविश्य पादौ क्षौलं^४
 नीमाक्रम्य दक्षिणे शिष्यस्तद्वदाचार्यं स्वयं^५ दारोवां दद्यात्क्षणीं
 नवोपतं^६ व्रतिमुच्ये^७ तद्वद्विरण्ये लोम्ना चर्मणि उपवीतीभूत्वा
 तयोः पुनराचम्य गृह्याग्निं प्रतिष्ठाय विस्मृतं सगोत्रेऽर्धं^८
 चौलोपनयनगोदानेषु^९ ततः समूहनादि प्रपदान्तं कृत्वा दूधमाङ्गं^{१०}
 हुत्वा ततोऽन्वारब्धायां व्याहृतिभिः तिसृभिः हुत्वा उभाभ्यां
 हस्ताभ्यां माणवकं गृहीत्वा यममा दभ वाचयित्वा.....प्रेक्षेत्स-
 वितारं ध्यायन् नुंष्णेनेत्युष्णोदकं प्रोक्षेद्वायुं ध्यायन् दक्षिणेन
 अञ्जलिं माणवकः पूरयित्वा दक्षिणतः केशान्वापयित्वाऽप उन्दन्तु^{११}
 इति वापयित्वा विष्णोर्दंष्ट्रोऽसि^{१२} इत्यादर्शं प्रेक्षेद् ओषधे त्राय-
 स्वेनैमिति दभं पिञ्चूली^{१३} प्रक्षाल्य स्थाने प्रतिष्ठाप्य स्वधिते नैनं

१ सहस्रि-

२ सर्वपत्रं

३ क्षोणीम् ?

४ Something has dropped out before
 दारोः ; आचार्यः स्वयं

५ नवोपेतं ?

६ व्रतयुजे or व्रतमुच्ये ?

७ स्वगोत्रे ? after अर्धं there is blank.

८ After वाचयित्वा there is a blank ;
 यम मा दभ is not found ; may be

आयमगात् सविता क्षुरेण etc. (Man-
 trabr. I. 6. 1) ; this is supported
 by सवितारं ध्यायन् etc.

९ उष्णेन वाय उदकेनेधि Mantrabr.
 I. 6. 2.

१० Mantrabr. I. 6. 3.

११ Mantrabr. I. 6. 4.

१२ Ibid. I. 6. 5.

१३ दुर्भपिञ्जलीः 8

हिंसीः' इत्यादेशं' ओषधीरिति' संजोय्य येन पूषेति विप्रास्तं
 प्रोक्षेयुः' अन्यपरुषः सकृदायसेन प्रक्खिबां सप्रभिः केशाग्रान् दर्भा-
 ग्ययुक्तान् तूष्णीं अनडुहे' प्रक्षिप्य पुनश्च उन्दनादि^{११} प्रभृत्य' एवं
 पश्चादुत्तरतश्च त्रियायुर्धमिति मूर्धानं परिगृह्य जपे' तदुपसृप्य
 कुर्वन्ति ब्राह्मणं ब्रूयात्' को नामेति^{१२} एच्छेदाचार्यः' शिष्यो नक्षत्र-
 स्वयं^{१३} नाम ब्रूयात् तूष्णीं' शिष्याञ्जलौ निलीय' तथा भूमौ शिष्यः'
 ततः आचार्यो ब्रूयात्' ताभ्यां हस्ताभ्यां माणवकाञ्जलिं गृह्णीयात्'
 देवस्य^{१४} त्वेत्याचार्यो मन्त्री' सूर्यस्येव दुरुदात्वानावर्त्यः^{१५} प्राङ्-
 मुखस्तिष्ठन् आचार्यं^{१६} पृष्ठतः' प्राङ्मुखः स्थित्वा उभौ करतलेन
 शिष्यस्य नाभिदेशं स्पृष्ट्वा प्राणानामित्य' अन्तं^{१७} क इत्युदर

1 स्वधिते मेनं हिंसी: Mantrabr. I. 6. 6.

2 प्रोक्षेत् may be supplied; cp. Sāma-
 śramin's comment on Mantrabr.
 I. 6. 6.

3 ओषधीः संजोय्य? Any mantra be-
 ginning with ओषधीः does not occur
 in the Mantrabr. between स्वधिते
 मेनं हिंसीः and येन पूषा etc.

4 Mantrabr. I. 6. 7.

5 -द्य

6 आन- (= चर्मणि गोमये)

7 उन्दनप्रभृति cp. GoGS. II. 9. 19.

8 Mantrabr. I. 6. 8.

9 जपेत् तदु-

10° Mantrabr. I. 6. 17.

11 नक्षत्राश्रयं

12 देवस्य ते सवितुः Mantrabr. I. 6. 18;
 so is GoGS. II. 10. 22.

13 Cp. अथैनं प्रदक्षिणमावर्तयति सूर्यस्या-
 वृतमन्वावर्तस्वा इति GoGS. II, 10.
 23; for the mantra cp. Mantrabr.
 I. 6. 19. Note the injudicious
 abbreviation of our work,

14 आचार्यः पृ-?

15 Mantrabr. I. 6. 20; after प्राणाना-
 मिति; something is missing; for the
 viniyoga cp. Sāmaśramin.

16 अन्तक इति उदरे; for अन्तक cp.
 Mantrabr. I. 6. 20.

अहुर^१ इत्युरसि रुसर^२ इति कण्ठे सं^३सव्येन सव्यं
 देवाय त्वेत्यपसव्ये वा सव्यं प्रजापतये त्वेति^४ । पुनश्च वटुः प्राङ्-
 मुखो भूत्वा^५ चार्यो ब्रह्मचार्यस्यसौ समिधमा धेहि आपोऽशान^६
 कर्म कुरु मा दिवा स्वाप्सोः^७ इति^८ त्वं ब्रह्मचारोत्यर्थः^९ । स्वमग्नि
 कार्यं कुरुत^{१०} स्रावमनं प्राणाग्निहोत्रोदिति^{११} वा जठरत्वामित्य^{१२} एवं
 कर्तव्यमित्याचार्यो ब्रूयात्^{१३} तथास्त्विति तान् प्रतिप्यं प्रातराहुतिं
 हुत्वा स्वसूक्तं गीत्वा प्राणायामं कुर्यात्^{१४} स्वगोत्रे वान्यगोत्रे वा
 स्वगोत्रे वेदर्थभागं दद्यादन्यगोत्रे चेत्यादं विभस्य^{१५} । स्वगोत्रे पुर-
 स्तादेशेद^{१६} एकदेशे शाउदमित्युक्त्वा प्रणयनं विदुस्^{१७} तमग्निं
 वह्निषि सव्यो निधाय ततः समूहनादि प्रपदान्तं कृत्वा इध्माङ्गं^{१८}
 हुत्वा ततोन्वारब्धे व्याहृतिभिस्तिसृभिः हुत्वा पुनश्च समस्ताभिश्च
 हुत्वाग्ने व्रतपते इत्यादिभिः माणवको हुत्वा तत्राग्निगुर्वोर्मध्य

1 Mantrabr. I. 6. 21.

2 कृशान इति. Cp. कृशान इदं ते etc. Mantrabr. I. 6. 22.

3 संस्पृश्य ; after this there is blank.

4 सव्येन सव्यं देवाय त्वेत्यपसव्येनापसव्यं प्रजापतये त्वेति...cp. दक्षिणेन पाणिना दक्षिणमंसमन्वाकभ्य प्रजापतये त्वा परिदद्याम्यसाविति । सव्येन सव्यं देवाय त्वा सवित्रे परिदद्याम्यसाविति GoGS. II. 10, 20-28. For the mantras cp. Mantrabr. I. 6. 23-24.

5 आपोऽशान ; Mantras : Mantrabr. I. 6. 25-26.

6 Obviously an intrusion from the comment.

7 ज्ञानाचमनप्राणायामाग्निहोत्रैरिति

8 आ जरठत्वम्

9 ब्रूयात्

10 प्रतिज्ञाप्य

11 स्वगोत्रे वेदर्थभागं दद्यादन्यगोत्रे चेत्यादं विभस्य

12 देशे पदम्-?

13 Cp. Mantrabr. I. 6. 9-13.

14 तत्राग्निगुर्वोर्मध्ये नमेत् ?

नयेद्^१ उत्क्रम्य तथा मत्वा ब्राह्मण आचार्यं^२ तिष्ठस्वेदुः प्राङ्-
मुखो भूत्वा प्रागयान्दर्भान् ब्राह्मणं स्थित्वा पूरयित्वोदकजशं^३
गृह्णीयात् शिष्याञ्जलिं कारयित्वा आचार्यं^४ पर्यञ्जलिं ब्राह्मणं
पूरयित्वा मन्त्रेत्याचार्यं^५ जपित्वा शिष्याञ्जलिं प्रेक्षयेत्^६ ब्रह्मचार्यतः
प्राणायामं कृत्वा परिषिञ्चाभ्यर्च्य अग्नये^७ समिधमित्येकां समि-
धमादद्यात्^८ प्रजापतिं मनसा द्वितोयेन ह्रुत्वा श्रद्धा मे^९ धेत्यग्नि-
मुपस्थायामात्मानमभिवाद्य त्रियायुषंमिति भस्म गृहीत्वा मध्य-
मेले^{१०} चानामिकाङ्गुष्ठेन संयूय ब्रह्मा बिन्दुरसीति भाले आयुः
बिन्दुरसीति शिरसि श्रीर्बिन्दुरसीति उरसि श्रद्धा बिन्दुरसीति
गले मेधा बिन्दुरसीति नाभौ तेजो बिन्दुरसीति दक्षिणबाहुमूले
कामबिन्दुरसीति सव्ये वासुंष्टे सर्वकामेति सर्वाङ्गे वा^{११} ततो
भैक्षं याचेत्^{१२} तत् भैक्षं ब्राह्मणे दद्यात्^{१३} आचार्याधीनः तूष्णीं^{१४}
तिष्ठेत्^{१५} ततो मध्याह्ने यथोक्तमार्जनं कुर्यात्^{१६} सायमग्निकार्यं^{१७}
ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१५॥

अथ गोदानप्रभृत्यं^{१८} ब्रूयाद्^{१९} आचार्यस्त्वस्थानमुपविश्य तथा
ब्राह्मणो ब्रह्माग्न्योर्मध्ये माणवकोदयेषु च दर्भेष्वाचार्यानुगो

१ -र्थः

२ तिष्ठस्त्वयं

३ -णः ; samdhi.

४ -त्वोदककलशं

५ आचार्योपपर्य- = -र्थः + उप-

६ आ गन्त्रेत्याचार्यो ; cp. आ गन्त्रा समग-
न्महि etc. Mantrabr. I, 7. 14.

७ Mantrabr. I. 6. 32.

८ श्रद्धामेघे प्रजाः संवदात् TAA. X. 63

९ Delete मा or - अपामात्मान-

१० Mantrabr. I.6. 8.

११ मध्यमेनामिका ?

१२ बाहुषुष्टे

१३ प्रभृत्यो (=ति+ओम्)

१४ Delete र्

१५ Samdhi irregular.

भूत्वा दक्षिणजान्वक्तमुपविश्याचार्यो मेखलां त्रिराष्ट्रतां बंध्वा
माणवको मन्त्रं वाचयित्वा द्वयं दुरुक्तादित्याचार्यः पुनराचम्य
ततो माणवकः सुपर्णवसुभासलो भूत्वा शोभने मुहूर्तेन्यावीहर्न^१
परस्परमुपनयनं^२ आचार्यप^३ असौ माणवको^४ उपविश्य ततो-
परिष्ठाद्धोमं समाप्य ततस्सावित्रीप्रदानं^५ मध्येः^६ प्रणवमुच्चार्य ततः
पादे पादेऽवसाय तथा द्वितीयेऽवसाय मुख्यं तृतीये^७ ततः प्रणवपूर्वं
व्याहृतोः प्रत्येकमवधार्य ओमित्युच्चैः^८ ततः पालाशदण्डं दद्यात्^९
सुश्रवः^{१०} सुश्रवसं मेत्याचार्योजपित्वा एकमहे^{११} सुश्रवः सुश्रवस-
मिति माणवकं प्रतिग्राह्य ततो दक्षिणकरे द्वे समिधौ गृह्णीयात्^{१२}
धर्मा^{१३} भवति धर्मा भवति ॥१६॥

अथातः प्रायश्चित्तानां^१ गृहस्थो ब्रह्मचारो सुरापानचण्डाला-
भिगमनं गुरुतरूपकब्रह्महत्यागोवधं सुवर्णस्तेयं दुष्प्रतिग्रहं परान्नं
वैनलघुत्वार्थं^२ ब्राह्मणस्य द्वितीयं^३ प्रायश्चित्तं वक्ष्यामीति^४ त्रिरात्र-
मुपवासः समिधः श्रपयित्वा ततो वपनं कारयित्वा कमण्डलुनोदकं
गृहीत्वा सरितः स्नापयित्वा लृणगोमयं गृहीत्वा गोहृदये जातं^५
स्थिता भुवनं^६ पावनीकृते तस्मात्पावनीभूतः सर्वपापक्षयं कुर्वित्यनेन

१ वद्व्या

२ Mantrabr. I. 6. 27.

-३ अन्वावाहर्न

४ -नयनम् or -ने ?

५ आचार्यपृष्ठे

६ -वक

७ प्रदानं

८ मध्ये

९ -मवसाय cp. GoGS. II. 10. 36.

१० Mantrabr. I. 6. 31.

११ राकामहं cp. Mantrabr. I. 5. 3.

१२ धर्मो

१३ वैतलघुत्वार्थं=वा+एत-

१४ द्वितीयं or द्वि तीर्थं (=तारकं)

१५ Vocative ; स्थितो ?

१६ भुवने

गोमयं गृहोत्वा अग्निः संयूय पालाशपर्णं गृहोत्वा द्वादशगृहोत्तं
 पूरयित्वा प्रणवशतेनाभिमन्त्र्य मस्तकेऽनुलिप्य ब्रह्मसाग्निपर्यन्तं
 होमत्रयं सर्वत्राभ्यस्ततदुपहृत्पावन पूर्ववत् पुनरभ्यास इति वा
 ब्रह्मचार्यमद्यपानमधुप्राशनम् प्रत्यरात्रं सुतयहोम इति नोपवीती
 दिगम्बरं द्वारपालनं क्रमुक्षणं दिवामैथुनं दिवा पुनर्भोजनं
 चण्डालसंभाषणमन्यकृतमन्योच्छिष्टभोजनं पार्वणप्राशनं सपि-
 ण्डीमंहैकोद्विष्टं तेषु पुनर्ब्रह्मचर्यं कृत्स्नत्वात् प्रमादालुप्तमिति
 ज्ञायते धर्मात्तेन कुर्यात् तदभाश्वमाश्रयङ्कम् वितथो भवति
 तस्माद्गर्भपरो नित्यकुसुमग्रन्थाभ्यासेन तथा भूत्वा तयोः
 पुनराचम्य प्रपदान्तं कृत्वा इध्माङ्गं ह्रुत्वा ततोऽन्वारब्धायां
 व्याहृतिभिस्तिसृभिः ह्रुत्वाग्ने व्रंतादि पञ्चभिराचार्यो जुहुयात्
 शिष्यो मन्त्रं वाचयित्वाचार्यः स्वस्थाने तिष्ठन् युवा शिष्यः
 प्राङ्मुख उद्भावं जलं कारयित्वा पिताञ्जलिं ब्रह्म पूरयित्वा
 आचार्य आ गन्त्रे मन्त्रमुक्त्वा शिष्याञ्जलिं प्रेक्षेत् को नामेत्या-
 चार्यो मनसा पृच्छेत् शिष्यो नक्षत्राश्रयं नाम इत्युपांशु तयोः
 स्वस्थानमुपविश्य ततोपरिष्ठाद्धोमं समाप्य सावित्रीप्रदानार्थं
 तत्सवितुर्वरेण्यं भर्गो देवस्य धियोमहि भानो सोऽहं संप्रचो-

1 ब्रह्मचार्यग्नि-

2 सर्वत्राभ्यस्त्य तदुपहृत्पावकः ?

3 प्रतिरात्रं or त्रिरात्रं

4 भुक्तिहोमः

5 ?

6 सपिण्डीसथैको-

7 प्रमादालुप्त-

8 धर्मोक्तेन

9 तदभावे

10 -कुथुमग्रन्था-

11 Cp. Mantrabr. I. 6. 9. 13.

12 Mantrabr. I. 6. 14.

13 -नाथं

14 Cp. Mantrabr. I. 6. 29.

दयात् इति तूष्णीं^१ पालाशदण्डं दद्यात्^२ ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१७॥

अभिभात्मानः^३ सर्वाङ्गैः प्रत्येकसहस्रं^४ स्थण्डिलमुपलिप्य दक्षदण्डशकं^५ कृत्वोदगग्रमास्तोर्योपरि शिष्योपवेशनम्^६ नवशूर्पं शिरसि निधाय कुशैः छादयित्वाऽचार्यो घटेनाञ्जलिं पूरयित्वा दक्षिणपादेनाक्रम्य येन देवेति^७ नमन्त्रियं^८ एतो न्विन्द्रैत्यभिषिच्य पुनश्च वाससा परिधाय चतुरस्रं^९ स्थण्डिलमुपलिप्य पूर्वोपनयनवत् प्रवणं^{१०} कृत्वा ब्रीचीन् वा यवान् वा यथाच्छकं स्थण्डिलं पूरयित्वा तं शूर्पं^{११} तदुपरि निधाय तथा शिष्योपवेशनं पूर्वोक्तमन्त्रेण पयसादि^{१२} शिष्यमस्तकेऽभिषिञ्चेत्^{१३} चतुरस्रं स्थण्डिलमुपलिप्य पूर्वोपनयनवत् प्रणयनं कृत्वाचार्यो मेखलां त्रिराष्ट्रं बद्ध्वा तूष्णीं^{१४} शिष्यो मन्त्रं वाचयित्वा यथोक्तमन्त्रेण यज्ञोपवीतो शरावं मार्जयित्वा शन्नो^{१५} देवोरिति पञ्चशतं यः^{१६} पावमानोरिति त्रिः शतं एतो न्विन्द्रमष्टचत्वारि समां^{१७} यत्र शतं वा शतवारप्रणवं^{१८} शतमष्टोत्तरं अभिमार्जयित्वा पुनश्च यथोक्तमार्जनं कृत्वा शुचौ देशे स्थण्डिलं वर्तयित्वा वा कुशाग्रान् सहस्रमादाय द्विशताधिकं वा शतं विभज्य शताग्रं शिरसि निधाय शतं पादतले निधायाक्रम्य पार्श्वयोः शतं शतं बध्नीयात्^{१९} उरसि

—१ Not clear

२ -यत् or यत्नं ?

३ TB. I. 4. 8. 3.

४ निमन्त्र्य

५ SV. I. 350.

६ प्रणयनं

७ ?

८ पाय-

९ SV. I. 33.

१० SV. II. 648

११ SV. I. 350.

१२ -वत्वारि, गायत्रं शतवारं, प्रणवं शतसंख्ये-

आपो' हि ष्ठेति सहस्रं जपित्वा शन्नो देवोरिति द्विगुणमेतो
न्विन्द्रं चत्वारिंशद् गायत्रं पञ्चसहस्रं प्रणवमयुतं कृत्वा ॥१८॥

अथो ओपासनविधिं व्याख्यास्यामः । कालोऽनादेशे' साय-
माहुत्युपक्रम्य' प्रातः प्रस्ते' तेजः प्राप्तिसायमाहुर्' यदि समस्य
कृतत्वात् अप्राप्तित्वात् प्रातर्दाहुः' सोऽयं यामत्रयादवाक् यथा-
प्राप्तिरिति' तस्मात्सकालप्राप्तिर्भवति' दिवा यामादद्वाग्यथोक्तमिति
दातिस्ते'स्मादप्राप्तिर्भवति' प्रलप्य माणवकमन्त्रं' पुनर्गृह्यते
सकृत्प्रणवेनाभिमन्त्र्य पीत्वा चम्याङ्गुलमात्रं जलमवगाह्य प्राणायामं
सहस्रं कृत्वाऽपो' हि ष्ठेति शतं जपित्वा शन्नो 'देवोरिति
द्विशतं यः' पावमानोरिति त्रिशतं एतो न्विन्द्रं' चतुर्दश गायत्रं
पञ्चदश प्रणवसहस्रं इत्यष्ट' तेषां सुमनसो जत्प' पुनर्नाभिमात्रं
जले स्थिता प्राणयामशतं कृत्वाऽपो हि ष्ठेति शतम् ॥१९॥

अथ पुनर्ब्रह्मचर्यविधिं व्याख्यास्यामः । षणमासान् पयोभक्षः
समुद्रमवगाह्य पूर्ववन्नान्दोमुखं कृत्वा ततो वपनं कारयित्वा अष्टौ
ब्राह्मणान्नियोज्य अष्टौ मृन्मयेषु दधिमध्वाज्यपयः शर्करोदकं
नालिकेरजलं पुरोषं गंगातोयं एतान्पूरयित्वाऽहतेन वाससा

1 SV, II. 1187.

7 माणवको

2 Cp. सायामहुत्युपक्रम एव etc. GoGS.
I. 23.

8 SV, II. 1187.

3 प्रातः प्रास्ते तेजःप्राप्तिः साय-

9 SV, I. 33.

4 प्रातराहुः

10 SV, II. 648.

5 यामावर्वाग

11 SV, I. 350.

6 प्राप्तिः

12 जपेत् or जपन् ?

परिवेश्य आ प्यायस्वेति' क्षोरपात्रमभिमन्त्र्य दधिक्राविणेति'
दधिपात्रं शुक्रमसीति' घृतपात्रं मधुश्चु'न्निधनमिति मधुपात्रम्
आपो हि ष्ठेति' शर्कराम् कया नश्चित्र' इति नालिकेरम्
गायत्रे गोमूत्रं एवं° देवेति स्पर्णादपात्रमिति ॥२०॥

इत्येते' वा वामित्युच्चैः ब्रूयात्' प्रदक्षिणेन जलं वोक्ष्यादि-
त्यमादित्यमंशक्तश्चेत् प्रतियामे सक्तु घटिकावसानं वातांस्तमयाद्
भवति' ततः साय मौर्जयित्वा कमण्डलुनोदकं गृह्येत्वा मढं
प्रविशेत् । प्राङ्मुखोपैविश्य तत उदकं पोत्वा नेत्रयोः प्रक्षाल्या-
चम्य ततः प्राणापानौ द्वौ तवश्चावीयौ' द्वौ राजनशाशाहिणाभ्यौं
गवां व्रते हे इदं विष्णुः' प्रष्टुषं देवव्रतानि' एतेषां पुनः

1 RV. I. 91. 17.

2 SV. I. 358. (with दधिक्राव्यः)

3 VS. I. 31.

4 A particular Sāman

5 SV. II. 1187.

6 SV. I. 169.

-7.† Intraced.

8 स्पर्णाद-

9 Beginning is missing, this is shown by इति. Note injudicious abbreviation of the work. Cp. सिद्धे सायं-

प्रातर्भूतमित्युक्ते ओमित्युच्चैर्ब्रूयात् Khā-
GS. I. 5. 19.

10 One आदित्यं can be omitted.

11 Delete ता

12 सायं

13 -स उप-; Samdhi irregular.

14 अर्क इत्यादि हि वं इत्यन्तं तवश्चावीय-
मिति केचित् । इलान्दं पञ्चानुगाममिति
केचित् । शास्त्रान्तरस्यमित्यन्ये Com-
ment on KhāGS. II. 5. 34.15 राजनरौहिषाकौ cp. Lātyānāśrauta-
sūtra. I. 6. 35.

16 SV. I. 222.

पुनरभ्यासो^१ न तिष्ठे^२ वावसानं न निद्रं द्राचं इति^३ द्वादशरात्र-
मुपवासो^४ ह्यापरेवाद्भूतं^५ न याचते । द्वादशरात्रं नाश्रोयात्
इत्य^६ एवं द्वादशरात्रमुपवासः^७ कृत्वातिकृत्स्न इति स्मृतम् ।
यावद्ब्रह्मरूपतिर्ब्रह्मा तावत्स्वर्गे लोके महीयते^८ न च पुनरावर्तते
न च पुनरावर्तते ॥२१॥

॥ कौथुमगृह्यं समाप्तम् ॥

Index to the mantras occurring in the Text

[Figures within brackets refer to
page and line of the Text]

- agnaye samidham āhārṣam (25.5) SMB. 1.6.32; common in Gṛhya-sūtras.
- agnaye svāhā (11.2) AV. 19.4.1; VS. 10.5; TS. 1.8.13.3; MS. 2.6.11; 70.7; KS. 15.7; does not occur in SV. and SMB.
- antaka (23.10) SMB. 1.6.20 (last word in B); GG. 2.10.24; KhG. 2.4.15.
- amṛto'si (18.8) SMB. 1.5.14.
- ayam ūrjāvato vṛkṣaḥ (15.11) SMB. 1.5.1; SG. 1.22.10; GG. 2.7.4; PG. 1.15.6; KhG. 2.2.25.
- asu (16.6) SMB. 1.5.7.
- ahura (24.1) SMB. 1.6.21; GG. 2.10.25; KhG. 2.4.16. with Rudraskanda: antaka idam te pari dadāmyudaram, ityudaram, ahura idam te pari dadāmy ura ity uraḥ, kṛṣṇa idam te pari dadāmi kṛṣṇam iti kṛṣṇam.
- āgantrā sam aganmahi (25.4.27.14) SMB. 1.6.14; GG. 2.10.20, MG. 1.5.1; HG. 1.22.2.
- āpa undantu jivase (22.12) SMB. 1.6.3; GG. 2.9.12; ApMB. 2.1.2; HG. 1.9.12; MG. 1.21.3.
- ā pyāyasva sam etu te (30.1) not found in SV or SMB; cp RV. 1.91.16, 97.17.
- āyam agāt (? 22.10) SMB. 1.6.1; KhG. 2.3.20.
- āyuh bindur asi (25.8) Text doubtful.
- idam viṣṇur vi cakrame (30.10) SV. 1.22.3; cp RV. 1.22.17-21 five stanzas.
- iyam ājñedam annam (? 17.7) SMB. 1.5.8; GG. 2.7.18; KhG. 2.2.34 our text has māḥṣa for which also see mā kṣā namas te KhG. 1.5.20.
- iyam duruktāt (26.2) SMB. 1.6.27; GG. 2.10.37; PG. 2.2.8; ApMB 2.2.9.
- ud u tyam (8.7) SV. 1.31; RV I. 5.1. AV. 13.2.16; VS. 7.41.
- uṣṇena vāya udakenaidhi (22.11) SMB. 1.6.2; GG. 2.9.11; PG. 2.1.6; ApMB. 2.1.1.
- eto nv indram stavāma (28.6.14: 29.2, 10) SV. 1.350; 2.752; RV. 8.95.7.
- eso'si (18.7) SMB. 1.5.14.
- evam deva, ? (30.4) untraced, cp • evam tvā veda yo veda SMB. 2.4.13.
- Om (4.15; 5.6; 19.6) common,
- Om prokṣyāmi (5.9), untraced.
- oḍhe tvāyavainam (22.13) SMB. 1.6.5.
- katamo'si (18.6) SMB. 1.5.14; GG. 2.8.13; VS. 7.29; KS. 37-13.14; TB. 2.6.5.3.
- kayā naś citra ā bhuvat (30.3) SV. 1.169; RV. 4.31.1.
- kartavyā iti (4.4) untraced.
- kāma bindur asi (25.11) untraced.
- kiṁ paśyasi (16.2) SMB. 1.5.5; GG. 2.7.10; KhG. 2.2.6.
- kuryāḥ (23.3) untraced.
- kṛṣṇa iti (24.1) cp. under ahura.
- ko nāmāsi (23.5); SMB. 1.6.17.
- ko'si (18.6) SMB. 1.5.14; SG. 3.2.21 GG. 2.8.13; KhG. 2.3.9.
- gāyatrī (= bhūr bhuvaḥ svaḥ tat savitur vareṇyam etc.) 10.10; common.
- grhṇāmi te (12.3) SMB. 1.2.10; AV. 14.1.50; HG. 1.20.1.
- candramā ha iti (? 8.5), untraced.
- citraṁ devānām (8.7) RV. I 115-1; AV. 13.2.35; Ars. 5.3; not found in SV. or SMB.
- tat savitur vṛṣṇmahe (27.17) RV. 5.82.1; AB. 4.30.3; AG. 1.20.4; SG. 6.4.8.
- tathāstu (24.6) untraced.
- tavaśyāvīya (30.9) CP. KhāGS. II. 5.34 with comment.
- tejo bindur asi (25.10) untraced.
- tryāyusaṁ jamadagneḥ (23.4) SMB. 1.68; GG. 2.9.20; (25.7).
- dadhikrāvno akāriṣam (30.1) SV. 1.358; RV. 4.39.6; not found in VS.
- devasya te savituh (23.8) SMB. 1.6.18; GG. 2.10.22;
- devasya tvā (11.10) SMB. 1.6.18.
- devāya tvā savitre (24.2) SMB. 1.6.14; GG. 2.10.28; KhG. 2.4.17.
- nirastah parāvasuh (5.4) SB. 1.5.1. 23; GG. 1.6.14; Not found in SV. or SMB.
- patni vā (4.4).
- pāhi no agnay enase (9.13) TA. 10.5.1; SG. 5.1.8 gives the three verses as :
- pāhi no agna enase svāhā
pāhi no viśvavedhase svāhā
yajñam pāhi vibhāvaso svāhā
sarvaṁ pāhi śatakrato svāhā||
- pumān agniḥ pumān indrah (15.1.) SMB. 1.4.9; GG. 2.6.11; KhG. 2.2.23.

- pumāhsau mitrāvaruṇau (14.1) SMB. 1.4.8; SG. 1.17.9; GG. 2.6.3; PG. 1.9.5; KhG. 2.2.19.
- prajāpataye tvā pari dadāmi (24.2) SMB. 1.6.23; GG. 2.10.28; KhG. 2.4.17.
- prajāpataye svāhā (11.2; 3.11.9.13;) common.
- prāṇānām granthir asi (23-10) SMB. 1.6.25; GG. 2.10.29; KhG. 2.4.19.
- brahmacārya asy asau (24.3) SMB. 1.6.25; GG. 2.10.29; KhG. 2.4.19.
- brahmā bindur asi (25.9) untraced.
- brhaspatir brahmāham mānuṣaḥ (5.3) LS 2.4.6. nowhere else.
- bhūr bhuvāḥ svāh (4.7; 5.3) common.
- madhusūcun nidhana (30.2). Grām. IX. 2.17 composed on SV. 1.305.
- medhām te mitrāvaruṇau (17.8) SMB. 1.5.9; GG. 2.7.19; KhG. 2.2.34.
- medha bindur asi (25.10) untraced.
- yad adasā candram (20.7) SMB. 1.5.13; GG. 2.8.7.
- yayor ojasā skabhitā rajāmsi (7.3) AV. 7.25.1; not found in SV. or SMB.
- yaśaso yaśo'si (17.5) SMB. 2.8.11; GG. 4.10.14; KhG. 4.4.14; ApMB. 2.10.1.
- yām devāḥ pratipaśyanti (?) 19.10) SMB. 2.2.15.
- yona pūṣā brhaspateḥ (23.1) SMB. 1.6.7. GG. 2.9.16.
- yenāditeḥ śimānam nayanti (15.12) SMB. 1.5.2; GG. 2.7.6.
- rākām ahām suhavam suṣṭutī huve (15.13.26.8) SMB. 1.5.3; RV. II. 32.4; AV. 7.48.1. common.
- rajanaśāśāhina (30.9) may be rajanarauhitaḥ for which cp. Lāṭyāyana śrauta 1.6.35. Rājana (Ar.G. 4.2.19) is composed on SV. 1.318.
- varām pratigṛhṇāmi (11.11) untraced.
- vasoḥ sadane sīdāmi (5.5) untraced.
- viṣṇur yonīm kalpayatu (12.14) SMB. 1.4.6. RV. X. 184.1; AV. 5.25.5. common.
- viṣṇu or daṁṣṭro'si (22.13) SMB 1.6.4; GG. 2.9.13.
- vyāhṛti (6, 9.11; 11.15; 12.5; 13.12; 14.9; 15.9; 18.5; 22.9; 24.10; 26.7; 27.11; they are:
om bhūḥ svāhā |
om bhuvāḥ svāhā |
om svāḥ svāhā |
om bhūr bhuvāḥ svāḥ svāhā |
śam no devīr abhiṣṭaye (19.5; 28.13; 29.1; 9;) SV. 1. 33. common.
- Sukram asi (30.2) VS. 1.31; VS. 1.1. 10.3; not found in SV or SMB.
- śraddhā bindur asi (25.9) untraced.
- śraddhāmedhe (25.6) not found in SMB; cp. SG. 2.7.11; 17. TAA. 10.63.
- śrīr bindur asi (25.9) untraced.
- sa tvāhne pari dadātu (18.12) SMB 1.5.15.
- samidham ā dhehi (24.4) SMB. 1.6.26; GG. 2.10.30.
- sarvakāma ? (25.11) untraced.
- sarvapāpakāyam kuru (26.16) untraced.
- sāvitrī=gāyatrī (26.5; 27.16) cp. Gobhiliya Gṛhyakarmaprakāśika Upanayanaprayoga 258.
- sūryasyāvṛtam anvāvastasvāsau (23.8) SMB. 1.6.19; GG. 2.10.23.
- suśravaḥ suśravasām mā kuru (26.8) SMB. 1.6.31.
- sthāpyo nirvāpaḥ (5.11) untraced.
- svadhite nānam (mainam; 22.14) SMB. 1.6.6.
- svam agnikāryam kuruta (24.5) untraced.
- sviṣṭakṛte svāhā (9.14) common.
- bhā u candra (20.1) untraced.

Index to mantra-gānas

agnim vo vṛdhantam (10.14) RV.
VIII. 102.7; SV. 946; the tṛca in
SV is:—

agnim vo vṛdhantam adhvarā-
nām purūtamam |
achā naptre sahasvate || 946.
ayam yathā na ābhuvat tvaṣṭā
rūpeva takṣyā |
asya kratvā yaśasvataḥ || 947 ||
ayam viśvā abhi śriyo'gnir
deveṣu patyate |

ā vājair upa no gamat || 948 ||
agnir aitu (11.1, 16) SMB. 1.1.9 has
etu and our own text at 11.16
reads etu; the mantra with aitu
occurs in APMB. 1.4.7; AG.
1.13.6; PG. 1.5.11; HG. 1.19.7.
the mantras referred to here
are:—

agnir etu prathamō devatānām
yah so'syai prajān muñcatu
mr̥tyupāsāt |

tad ayam rājā varuṇo'nu man-
yatām yatheyam strī pautram
agham na rodāt svāhā || 9 ||

imām agnis trāyatām gārha-
patyah prajām asyai jarad-
aṣṭiṇ kṛnotu |

aśūnyopasthā jivatām astu
mātā pautram ānandam abhi
vi budhyatām iyam svāhā
|| 10 ||

dyaus te pr̥thamā rakṣatu vāyur
ūrū aśvinoau ca |

stanamdhayas te putrānt savi-
tābhi rakṣatu ā vāsasaḥ pari-
dhānād br̥haspatir viśvedevā
abhi rakṣantu paścāt svāhā ||
|| 11 ||

mā te gr̥heṣu niśi ghoṣa utthād
anyatra tvaḍ rudatyah saṁ
viśantu | mā tvaṁ rudat yura
ā vadhiṣṭhā jivapatnī pati-
loke vi rāja paśyanti prajān
sumanasyamānām svāhā
|| 12 ||

aprajasyām pautramatyām
(magham) pāpmānam uta vā
agham |

śrajam ivoṇmucya
dviṣadbhyah prati muñcāmi
pāśam svāhā || 13 ||

paraitu mr̥tyur amṛtam na
āgād vaivasvato no abhayaṁ
kṛnotu |

param mr̥tyo anu parehi pan-
thām yatra no anya itaro
devayānāt ||

caḥṣmate śṛṇvate te bravimi
mā naḥ prajān r̥iṣo mota
virānt svāhā || 14 ||

agne vṛtatate (24.12; 27.11). The
mantras in SMB. are:—

agne vṛtatate vṛtam cariṣya-
mi tat te pra bravimi tac
chakeyam |

tenardhyāsam idam aham anṛtāt
satyam upaimi svāhā
11.1.6.9 ||

vāyo vṛtatate vṛtam cari-
ṣyāmi tat te pra bravimi tac
chakeyam |

tenardhyāsam idam aham anṛtāt
satyam upaimi svāhā || 10 ||

sūrya vṛtatate vṛtam cari-
ṣyāmi tat te pra bravimi tac
chakeyam |

tenardhyāsam idam aham anṛtāt
satyam upaimi svāhā || 11 ||

candra vṛtatate vṛtam cari-
ṣyāmi tat te pra bravimi tac
chakeyam |

tenerdhyāsam idam aham anṛtāt
satyam upaimi, svāhā || 12 ||

vṛtānām vṛtatate vṛtam
cariṣyāmi tat te pra bravimi
tac chakeyam |

tenardhyāsam idam aham anṛtāt
satyam upaimi svāhā || 13 ||

Cp. also VS. 1.5; TS. 1.5.10.3; MS.
4.9.24; 137.8; SB. 1.1.1.2; TB.
3.7.4.7; TA. 4.41.3; HG. 1.7.8;
GG. 2.10.16; KhG. 2.4.7.

āpo hi ṣṭhā mayobhuvah (19.5; 29.1;
9; 12; 30.3) SV. 1837; the three
mantras are:—

āpo hi ṣṭhā mayobhuvah tā na
ūrje dadhātana |

mahe raṇāya caḥṣase || 1837 ||

yo vah śivatamo rajas tasya
bhājayateha naḥ |

uśatir iva mātaraḥ || 1838 ||

tasmā arah gamāma vo yasya
kṣayāya jinvatha |

āpo janayathā ca naḥ || 1839 ||

Common in Saṁhitās and Sūtras.

imam stomam (10.15) RV. I. 94.1;
SV. 1.66; MS. 2.7.3.:78.1; SMB.

2.4.2—4 are:—

imam stomam arhate jātavedase
ratham iva saṁ mahemā mani-
ṣyā |

bhadra hi naḥ pramatir asya
saṁsady
agne sakhye mā riṣām vayanā
tava ||

bharāmedhman kṛṇavamā ha-
vīṇṣi te
citayantaḥ parvaṇā parvaṇā
vayaṁ |
jīvātave pratarāṁ sādhaṇā
dhiyo
'gne sakhye mā riṣāmā vayaṁ
tava ||
śakema tvā samidhaṁ sādhaṇā
dhiyaḥ
te devā havir adanty āhutam |
tvam ādityaṁ ā vaha tān hy
us'masy
agne sakhye mā riṣāmā vayaṁ
tava ||

pañcakam (—mam) samastāntam
(9.12) SMB. 1.4.1—5:—

agne prāyaścittē tvam devānāṁ
prāyaścittir asi | brāhmaṇas tvā
nāthakāma upadhāvāmi yāsyāḥ
pāpī lakṣmī tām asyā apajahi
svāhā || 1 ||

vāya prāyaścittē tvam devānāṁ
prāyaścittir asi | brāhmaṇas tvā
nāthakāma upadhāvāmi yāsyāḥ
pāpī lakṣmī tām asyā apajahi
svāhā || 2 ||

candra prāyaścittē tvam devānāṁ
prāyaścittir asi | brāhmaṇas tvā
nāthakāma upadhāvāmi yāsyāḥ
nāthakāma upadhāvāmi yāsyāḥ
svāhā || 411

Agni, Vāyu, Candra and Sūrya all
four combined (samasta) make up
the fifth:—

agnivāyucandrasūryāḥ prāyaścittāyo
yūyāṁ devānāṁ prāyaścittāyāḥ
stha | brāhmaṇo vo
nāthakāma upadhāvāmi yāsyāḥ
pāpī lakṣmī tām asyā apa hata
svāhā || 511

This is the first set; in the second
set of these very mantras 'pāpī
lakṣmī' is replaced by 'patighni
tanūḥ'; in the third set 'pāpī lak-
mī' is replaced by 'aputryā tanūḥ'
in the fourth set 'pāpī lakṣmī' is
replaced by 'apadavyā tanūḥ'. Thus
the original four mantras become
five; again the five mantras become
twenty: For details cp. Bhaṭṭa
Nārāyaṇa and Cintāmaṇi Bhaṭṭa-
cārya on Gobhilaḥgṛhya 2.5.4.
(manasya pañcamikā bahuvad āhya)
see also Rudraskanda on Khādīra
Gṛhya 1.5.12. Our text may be
read pañcakam samastāntam | cat-
vāri |

prapada (4.11; 11.5; 13.11; 14.9;
15.9; 16.5; 18.1; 22.8; 27.10.)
SMB. 2.4.5-6 constitute Pra-
pada:—

tejas ca tejas ca śradhā ca hrīś
ca satyaṁ ca krodhas ca tyāgas ca

dhṛtiś ca dharmaś ca sattvaṁ ca
vāk ca manaś cātmā ca brahma ca
tāni prapadye tāni mām avantu
bhūr bhuvaḥ svar om mahāntam
ātmānaṁ prapadye || 5 ||

virūpākṣo'si dantāñjis tasya te
śyā parṇe grhā antarikṣe vimitaṁ
hiraṇmayam tad devānāṁ hrdayāny
ayasmaye kumbha antaḥ samnihi-
tāni tāni balabhr̥c ca balasāc ca
rakṣato, pramaṇi animiṣataḥ satyaṁ
yat te dvādaśa putrās te tvā sarh-
vatsare sarh̥vatsare kāmāpreṇa yaj-
ñaena yājayitvā punar brahmācāryam
upayanti tvam deveṣu brāhmaṇo'sy
aham manuseṣu brāhmaṇo vai
brāhmaṇam upa dhāvaty upa tvā
dhāvāmi japaṇam mā mā pratijāpī
juhvantam mā mā pratihaṣṭiḥ kur-
vantam mā mā pratikāṣṭi tvam
prapadye tvayā prasūta idam karma
karisyāmi tan me rādhyatām tan
me sam rādhyatām tan ma upa-
dyatām samudro mā viśvavyacā
brahmānujānātu tutho mā viśvavedā
brahmaṇaḥ putro'nu jānātu śvātro
mā pracetā maitrāvaruṇo' nu jānātu
tasmai virūpākṣāya dantāñjaye
samudrāya viśvavyacase tuthāya viś-
vavedase śvātrāya pracetase sahasrā-
kṣāya brahmaṇaḥ putrāya namaḥ
|| 6 ||

This is Prapada according to
Rudraskanda on Khādīra Gṛhya
1.2.22; cp. also Bhaṭṭa Nārāyaṇa
and Cintāmaṇi Bhaṭṭācārya on
Gobhila Gṛhya 4.5.8.

yaḥ pāvamānīḥ (19.6; 28.14; 29.10)
SV. 1298; the mantras in the
SV are:—

yaḥ pāvamānīḥ adhyety ṛṣibhiḥ
sambhṛtaṁ rasam |
sarvaṁ sa pūtam aśnāti svaditam
mātarīśvanā || 1298
pāvamānīḥ yo adhyety ṛṣibhiḥ
sambhṛtaṁ rasam |
tasmai sarasvatī duhe kṣīraṁ
sarpiḥ madhūdakam || 1299
pāvamānīḥ svastyayanīḥ sudughā
hi ghṛtāscutaḥ |
ṛṣibhiḥ sambhṛto raso brāhmaṇeṣv
amṛtaṁ hitam || 1300
pāvamānīḥ dadhantu na imam
lokaṁ atho amum |
kāmānt samardhayantu no devīr
devaiḥ samāhṛtāḥ || 1301
yena devāḥ pavitrātmānaḥ
punate sadā |
tena sahasradhāreṇa pāvamānīḥ
punantu naḥ || 1302
pāvamānīḥ svastyayanīḥ tābhīr
gachati nāndanam |

puṇyāṁś ca bhakṣān bhakṣayaty
amṛtatvaṁ ca gachati ||

|| 1303 ||

yat te susīme (20.5) SMB. 1.5.10;
the three mantras are:—

yat te susīme hṛdayaṁ hitam
antaḥ prajāpatau |

vedāhaṁ manye tad brahma
māhaṁ pautram aghaṁ nī gām || 10 ||

yat pṛthirya anābhṛtaṁ divi can-
dramasi śṛitam |

vedāmṛtasyāhaṁ nāma māhaṁ
pautram aghaṁ riṣam || 11 ||

indrāgnī śarma yachataṁ prajā-
pati |

yathāyaṁ na pramīyeta putro
janitry adhi || 12 ||

yā tiraścī (16.6) the two mantras in
SMB are 1.5.6-7:—

yā tiraścī nipadyate ahaṁ vidhar-
aṇi iti |

tām tvā ghṛtasya dhārayā yaje
samdhāraṇīm aham ||

samrādhanyai devyai deṣṭryai
svāhā || 6 ||

vipacit puccham abharat tad
dhātā punar āharat |

parehi tvay vipaścīt pumān ayaṁ
janīsyate sau nāma || 7 ||

yat kusīdam (9.14; 10.1,2) SMB
2.3.18. The mantras in

SMB. are:—

yat kusīdam apradattaṁ mayeha
yena yamasya nidhinā carāṇi |

idaṁ tad agne aṇṇo bhavāmi,
jīvaṁ eva pratihaste dadāmi || 18 ||

ekāṣṭakā tapasā tapyamānā
ajāna garbhaṁ mahimānam

indram |

tena devā asahanta śatṛn
hantāsurāṇām abhavac chacibhiḥ

|| 9 ||

In MS. 4.4.17: 245.9 three mantras
occur:—

yat kusīdam apratitaṁ mayeha
yena yamasya nidhinā carāvāḥ |

etat tad agne aṇṇo bhavāmi,
jīvaṁ eva pratihastāṇṇāni ||

yad akṣatbhyāṁ cakara kilbiṣāṇy
akṣāṇāṁ vagmum avajighram

āpaḥ |

ubrah paśyāc ca rāstrabhṛc ca
tāny apsarasām anudattāṇṇāni ||

ugrah paśyed rāstrabhṛt kilbiṣāni
yad akṣavṛttam anu dattam etat |

nem na (-nna?) ṛṣān ṛṣavān Ipsa-
māno

yamasya lokaḥ nidhir ajarāya ||

After this Varuṇa mantras begin.
The readings may be checked in the

light of my Kāthaka-Brāhmaṇa-
sāṁkalana pp. 126-27.

vāmadevyam (11.3; 12.6; 16.2;
18.13; 19.7; 21.10) SV. 682-
684 are:—

kayā naś citra abhuvad ūti
sadāvṛdhaḥ sakha |

kayā śacīṣṭhaya vṛtā || 682 ||

kas tvā satyo madānām mamhiṣṭho
matsad andhasaḥ |

drdhā cid āruje vasu || 683 ||

abhi ṣu naḥ sakhiṇām avitā
jāritṇām |

śatām bhavāsy ūtaye || 684 ||

svasti na indro vṛddhaśravāḥ
svasti naḥ pūṣā śīsvavedaḥ

svasti nas tārkyo ariṣṭanemih
svasti no brhaspatir dadhātu ||

See Cintāmaṇi Bhāṭṭācārya on
GGS. 1.9.5: 274, 275, 812.

